

QUESTION BOX

(Answers to these questions can be found in this issue.)

1. What is number four in the Standard Mission Libraries?
2. How many priests gave full assent to the fourteen resolutions?
3. What is said to be "the oldest university"?
4. What did a young teacher in Hupeh give as her contribution to Chinese home mission work in Yunnan?
5. What did an English army officer call Gandabina Samuel?
6. How many Laikot people were baptized by the touring missionary?
7. To what work should our churches now give earnest heed?
8. What company won the Honor Points in the Washington Rally, and what was the total of points?
9. Who is the headworker at the Judson Neighborhood House?
10. What is told in chapter three of "The Bible and Missions"?
11. When and where is the W. W. G. Conference at Buffalo to be held?
12. What is the extent of Willard Osborn's district?
13. What lesson has the One-Hundred-Million-Dollar Campaign taught us pretty thoroughly?
14. What brilliant mistake was made by a W. W. G. girl?
15. Who has served for forty-three years as a member of our Woman's Home Mission Society?
16. How many fields in Assam was one missionary obliged to care for in 1919?
17. What is a business man's practical suggestion?
18. What did the Lake Avenue Church of Rochester do?
19. What kind of a campaign is being inaugurated throughout India, and by whom?
20. How many Baptist churches are there in Buffalo?

For answer to Question 5 in March issue, see page 380.

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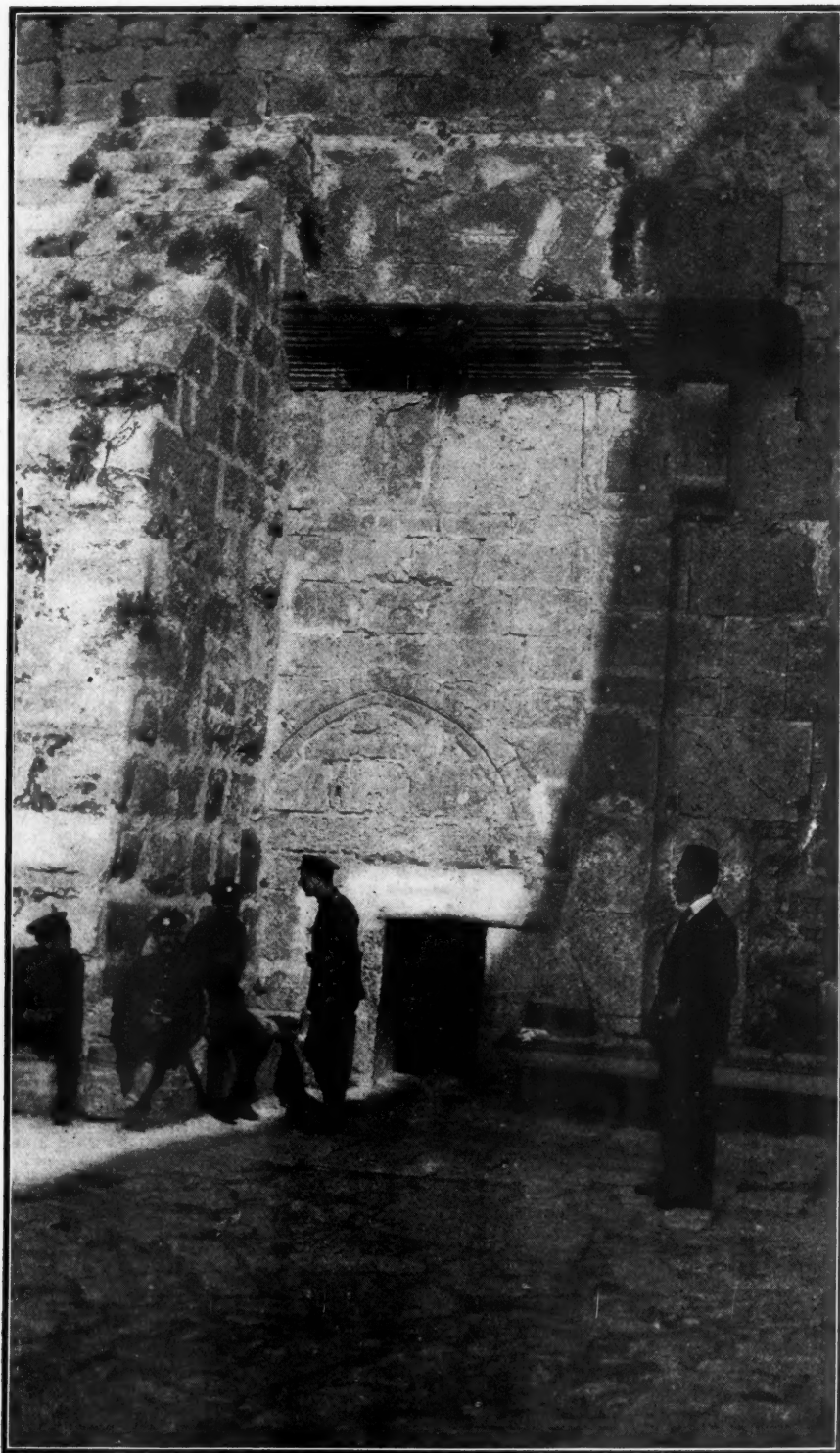
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ENTRANCE TO THE CHURCH OF THE NATIVITY, BETHLEHEM
NOTE THE WALLED-UP ENTRANCE WITH LOW PORTAL, TO KEEP THE MOSLEM TURKS FROM
USING THE CHURCH AS A STABLE. THE ENTRANCE IS NOW GUARDED BY ENGLISH SOL-
DIERS, THUS ENSURING FREEDOM AND PROTECTION TO ALL WHO VISIT THIS SACRED SITE
IN THE SPIRIT OF REVERENCE

(Photograph supplied by the International Film Service, Inc.)

MISSIONS

VOLUME 11

JUNE, 1920

NUMBER 6

In the Vestibule of the June Issue



MISSIONS takes the liberty, in the name of the Buffalo Baptists and people generally, of welcoming in advance the delegates and visitors to the Northern Baptist Convention in that city, June 23-29. An unprecedented attendance is predicted, and the more unprecedented it is the better Buffalo will like it. As the first meeting since the new denominational machinery—the General Board of Promotion—was set up, there will be plenty that is interesting; and as the meeting that is to receive the reports of the great campaign carried on by the New World Movement, there will be much to consider and act upon. It will be a convention of significance in the life of our denomination, without any doubt, and MISSIONS joins with the Baptists of Buffalo in the hope that there may be a great attendance, an atmosphere of high idealism, an overwhelming consciousness of the presence of God in Christ, and a spirit of unity and brotherhood that shall make the convention memorable for years to come. For this let all pray who sincerely desire the answer of our Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

In this issue we give some facts concerning Buffalo and Buffalo Baptists, the arrangements for the convention, committees, etc., with illustrations, the most notable of which foretell something of the backgrounds that have been prepared for missionary tours and demonstrations in connection with the exhibit. The Broadway Auditorium furnishes ample room for all the convention purposes, and the entertainment committee expects to provide for all who come—and who give timely notice.

This is but one feature, however, in an issue of more than ordinary attractiveness. The scope is noticeable. Dr. Brooks takes us at once to Czecho-Slovakia in his timely article on "The Religious

Renaissance in the Cradle of Protestantism." Dr. Levering, of Secunderabad, India, introduces us to a genuine Soldier of Jesus, one of the living witnesses. Some snapshots from Ningpo, China, reveal sidelights of missionary life. There are three book reviews, one of "The Ministry of Healing," by the Editor, the others by the two Baptist women who wrote the books they review by request. You will see how much better they do it. Mrs. Judd, a gifted writer, describes "The Judson Neighborhood House" in New York, with pictures that add to the text. Read the article entitled, "Chinese Christians Set Apart Barnabas and Saul," and learn what is happening on the other side of the world. Then look at the family of Fujimoto San, the Japanese worker, and see what Christianity can do in developing native leaders of influence.

Cross the Pacific, then, and let Coe Hayne show "Cooperative Contacts" in his own illustrative way. You will not forget that sturdy frontiersman on horseback, nor the sturdy missionary by his car, nor any of the story so finely pictured. Two of our women missionaries contribute interestingly—Mrs. F. C. Mabee on "Sending Chinese Brides to School," and Mrs. Mabel B. Crozier "Among the Byways of Assam." Incidentally you get the figures of the Financial Ingathering up to the latest date we could make. There is no chance to skip. Miss Daland, a home missionary, has a worth-while story about an Industrial School, and the account of the tragedy that ended the earthly life of one of our talented young missionaries will stir the soul. The news "From the World Fields" is varied and fresh, and the World Wide Guild, Children's World Crusade, and Open Forum lead to the new Puzzle Page, called for by many readers. Sample copies will be sent to the convention, that you may mail one to a friend. You are heartily invited to visit MISSIONS' exhibit, which will show the magazine in the making.

THE CHURCHES THAT HAVE MET THEIR ALLOTMENTS HAVE PROVED THAT THE ONE HUNDRED MILLIONS CAN BE RAISED IF ALL DO THEIR PART. IT IS NOW FOR THOSE WHO HAVE NOT FULLY SUCCEEDED TO CROWN THE EFFORT

The Religious Renaissance in the Cradle of Protestantism

BY CHARLES A. BROOKS

European Commissioner of the American Baptist Foreign Mission Society

THE next meeting of the Baptist World Alliance, all conditions being favorable, will be held in Prague. The reasons for selecting the ancient center of the Protestant Reformation will be immediately apparent, and should appeal tremendously to the Baptists of America and the world. It offers an opportunity for some such pilgrimage as was undertaken in connection with the Bunyan's Memorials when the Alliance met in England. Here the visitor will be getting back to the fountain-head of modern Protestantism and modern missionary enterprise. We should begin now to refresh our memories and revive our interest in those movements which have so profoundly influenced the history of Christianity during the past five hundred years. I would prescribe first the reading of Dr. Barnes' brochure published by the Home Mission Society, "The Slovak Wonder." This will quicken our appetite for his "Two Thousand Years Before Carey." Then may I commend to you Count Lutzow's "History of Bohemia," which is published in Everyman's Library, and his splendid volume entitled "Master Jan Hus, His Life and Times." When we have done with those, the denominational leaders will have to charter the largest Atlantic liner to bring the Baptist hosts to Europe on the pilgrimage to the cradle of Protestantism.

In no other theater of the war has what we may term the religious issue been so clearly a factor in the events which lie back of the present-day conflict as in Czecho-Slovakia. If, as historians agree, the roots of the war between France and Germany run back to 1871, the roots of the Czecho-Slovak conflict run back to 1418, the martyrdom of Jan Hus, which ushered in the Hussite wars, continual persecution, etc., to be succeeded two hundred years later by the Thirty Years' War between Catholicism and Protestantism, ending in the fateful battle of White Hill, which established Catholicism in Bohemia and Moravia from that day until October 28, 1918.

During the past twenty-five years Protestants have been allowed a certain amount of latitude, but have not enjoyed religious liberty. The intellectual classes have been largely alienated from Christianity or are only nominally Christian. Freedom of assembly was not granted. Theoretically every Protestant service was a private one, and the audience were invited guests.

When the war began, in order to be on the safe side and conform strictly to the letter of the law, ushers stood at the chapel doors where Protestant services were being conducted, with cards of invitation to the service, upon which they filled in the names of those desiring to attend the service. It was unlawful to instruct children in the Protestant faith, except those of Protestant parentage. It was exceedingly difficult for one to leave the fold of the Catholic Church. Formal notice was required and reasons must be given, and the whole made a matter

of official record. Free discussion of religious problems was attended with more or less danger of interference by the police, and the general circulation of the Bible and religious literature was strictly forbidden.

Now the whole situation has changed. The separation of Church and State, while not formally enacted by statute, is assured. The restraints upon personal liberty are withdrawn, and the immediate reaction is what might be expected under such circumstances. The attendance upon Sunday schools is more than quadrupled. Many who have maintained a perfunctory adherence to the Catholic Church are breaking with it, and the attendance upon Protestant services is greatly increased.

When I asked President Masaryk about the prospects of formal ratification of the published agreement to incorporate the principle of the separation of Church and State in the Constitution, he said that we need have no anxiety. It was only the Catholics who were anxious. How anxious they are and what efforts they are putting forth to stem the tide of public sentiment is best indicated by the following "Fourteen Points," which have aroused amused contempt on the part of the thinking public they are endeavoring to recover to their fold.

FOURTEEN RESOLUTIONS

Passed by the Congress of Bohemian Roman Catholic Priests, in Prague, Bohemia, held in the Community House, Old Town, January 23, 1919.

Present, 2,209. Of these, 1,744 gave their full, 410 their partial consent, and only 55 refused their consent, to the following proposition:

1. To do away with patronage, and to adopt a just and equitable appointment of priests to parishes.
2. To elect bishops freely, both by priests and laymen.
3. To provide adequate material support for priests both in service and in retirement.
4. To introduce, wherever possible, the mother tongue (the Czech, or Bohemian) in religious services and ceremonies.
5. To do away with the celibacy of the clergy, both of priests and bishops.
6. The democratization of consistories and vicariates.
7. To remove the requirement of shaving, and of the wearing of the clerical garb.
8. To remove the prohibition of including those who have been cremated, in administering the sacraments for the dead.

9. To completely revise the Breviary and compile a brief Book of Prayer in the Bohemian (Czech) language.

10. To abolish Episcopal visitations, in their present form.

11. To require that all pastoral letters be submitted to the consistory, by the bishop, before their publication, and that they be in the Bohemian (Czech) language. *Note:* The bishops were enjoined to desist from speaking in insulting terms about the Slavic nationalities, and from issuing injunctions in direct opposition to the spirit of the gospel.

12. That the Holy See be put on an independent financial basis. Until this is worked out by international agreement, the necessary funds to be raised by an assessment of one per cent on all priestly incomes.

13. That the system of education of the clergy be radically changed. "Their training has hitherto been such as only to deprive them of the respect of the educated public. It was disgraceful when theological students, who were expected to excel in intelligence, were not allowed to read books and periodicals in the seminary. Hence they could not compete with other intelligent people, and merely became the butts of ridicule and contempt. Only ignoramuses are held in contempt, and we do not want to be ignoramuses."

14. *Note:* A large majority of priests present demanded a revision of the trial of John Huss. "The fact is that John Huss' case was tried in an age of universal ecclesiastical corruption, and that every man of sense and judgment is convinced of the necessity of the revision of his trial. If a possible link to rehabilitate the Papacy with the Bohemian nation can be found, it is the revision of the trial of John Huss. The church will only gain by it, because she will have demonstrated that she is not concerned with defending privileged wrong, but the truth. It is a truth

that in the case of John Huss a judicial murder was committed. It is a fact that nothing has injured us more than the calamity which befell in Constance. It is, indeed, rather late to open the case, but for the righting of wrong it is never late. Let us have the courage to demand the righting of this wrong, and many a sting of hot and bitter scorn aimed at the Catholic Church will be removed thereby. Here also belongs the proposal that the day of the death of John Huss, July 6, be made a saint's day, and that the day of St. John Nepomucene (May 16) be made a common day."

PROTESTANTISM'S OPPORTUNITY

Protestantism is represented by four groups, which are really three: Reformed (Presbyterian) and Lutheran who have now united and who aspire to be recognized as the State Church, the Congregationalist and Baptist. The united churches form the majority of the Protestants and include in their membership the Protestants of greatest influence, intellectually, socially, and financially.

Although there is such pressing need of cooperation and fraternal intercourse between these groups, I find little consciousness of any community of interest. They do meet in such occasional celebrations as the anniversary of the martyrdom of John Huss, but there is no spirit of comity among them and no common ground upon which they seem to be able to meet for practical and effective cooperation.

The time calls for constructive planning and aggressiveness which has hitherto been impossible. The influence of President Masaryk is all in favor of evangelical religion and social Christianity. People who love righteousness and are concerned for the advent of the kingdom in the former stronghold of reactionary and autocratic ecclesiasticism should pray for all the forces at work for evangelical Christianity in Czecho-Slovakia.

Prague, Bohemia.



CHINESE BAPTIST STUDENTS AT DES MOINES STUDENT VOLUNTEER CONVENTION. MRS. MONTGOMERY, DR. FRANKLIN, MRS. J. S. ADAMS, MISS MARY I. JONES, D. H. KULP, T. B. RAY, DR. HUNTLEY, AND J. V. LATIMER ARE ALSO IN THE GROUP

How a Subadar Became a Soldier of Jesus

BY FRANK H. LEVERING, D. D., OF SECUNDERABAD

GANDABINA SAMUEL was born a Telugu and a heathen, about 1859. He had sepoy blood in his veins, for he was the son of a sepoy. A sepoy is an Indian soldier in the British army.

This is the way Telugus are named. They have house names, which correspond to our family names. A Telugu puts his house name first and his given name last when he speaks it. If Samuel's name were written as Americans write names, it would be Samuel Gandabina. If a Telugu's name is written after the Telugu manner, the initial only is written (G. Samuel). A Telugu never writes his house name in full, but the given name is written in full. Suppose you write your name after the Telugu manner and see how it looks.

We will call the subject of this sketch Samuel, after the Telugu custom.

His father's regiment was stationed in Secunderabad, and at the proper age he entered a regimental school. The government maintains schools and gives free instruction to the children of sepoys.

One day, when he was a large boy, a Telugu Christian teacher passed the school and gave tracts to each of the boys. Samuel saved his and kept it carefully in the box in which his clothing was put away.

From this point on, watch the working out of God's providence in his life.

The other boys tore up their tracts. He read his and studied it carefully, and little by little he turned from heathenism toward Christ.

Heathen Telugus become Christians slowly. If what we call instantaneous conversion ever takes place among them it is very rare.

At about eighteen years of age he enlisted in the army in the Twenty-fourth Madras Infantry, and became a sepoy.

He met Christian sepoys in the army, and some of them helped him to come more and more in the light. A *subadar* (or captain) who was a convert from Muhammadanism (we commonly spell it Mohammedanism) helped him much.

The regimental school had given him a good education, and he decided to become an officer. He applied to be examined for the position of *naik* (or corporal) and succeeded.

He was trying to be a Christian without openly confessing Christ by baptism. Thousands of people in India are making the same fruitless effort. His regiment went to Burma. Several years had passed since the seed was sowed in his mind and heart by the tract. All this time he had no Bible. He found out that he could get one from the Madras Auxiliary Bible Society in Madras. That city is more than a thousand miles from the place where his regiment was stationed, nevertheless he sent and got a Telugu Bible.

When Samuel received his Bible he made a discovery. It was this: "Whosoever therefore shall con-

fess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." That revealed to him his position in the sight of God. That decided him to be immersed, and he was immersed by the elder, Dr. E. O. Stevens. He had previously become friendly with a *subadar* in the regiment and a *naik* named Venkana, both of whom were trying to be secret Christians. They had already left the army and gone home to Madras.

Samuel promptly wrote to his two friends and told them the truth he had discovered, and urged them to do as he had done. They took the advice, and Venkana entered mission service and spent a number of years in charge of the Baptist Mission Hall in Georgetown, Madras.

Samuel was faithful to both the Lord and Queen Victoria. He became a *havildar* (or sergeant), then a *jemidar* (or lieutenant), and finally a *subadar* (or captain).

The name "Subadar" attached itself as firmly to him in the mission as "Stonewall" became attached to General Jackson. In addressing him personally or speaking of him to others the word "Subadar" perfectly identified him.

His regiment was transferred to Bangalore, in India, and he began to do Christian work. The English Baptists there conferred on him the right to administer the ordinances to the Christians in the regiment. This he did for some years and preached as often as possible.

When the writer took over charge in Secunderabad, in 1900, Subadar was arranging with Mr. Hopkins, then the missionary in charge of the station, to retire from the military service and become a preacher. He took a smaller pension than he would have been entitled to had he stayed his full time in the army.

For thirteen years he did his full share of the work of the station. He preached in the church in Secunderabad and in the streets of the city. He toured with the missionary and the other preachers all over the Secunderabad field. He had a very good knowledge of the Hindustani language, and that enabled him to preach to the Muhammadans, as he often did. He educated his family unusually well. One of his daughters took a high-school course in the Free Church of Scotland Mission High School in Madras, and stood so well in her studies that she won a scholarship. She passed the Madras University matriculation examination and probably, at the time she passed, she was the only young woman in Secunderabad who had passed so high an examination. Subadar's character was uniformly upright. His personality was strong and commanding. He was intensely loyal to Scripture truth as he understood it.

An English army officer who knew him well once said to me, "He was the finest Indian Christian I ever knew." That was high tribute, well deserved.



WEDDING OF THE SON OF PASTOR CHIH

Some Snapshots From Ningpo

CHRISTIAN WEDDING IN NINGPO

Miss Viola C. Hill, of Ningpo, China, sends this picture of a Christian wedding party. The bride looks just as sweet in Chinese eyes as do American brides in ours, says Mrs. Montgomery, and our wedding dress would look just as odd to them as the bride's splendiferous wedding bonnet looks to us. The bride is an educated girl, the graduate of a Christian school. The groom, who is the son of Pastor Chih of our West Gate Church in Ningpo, has been studying medicine with Dr. Grant in the hospital. The best man is studying to be a pharmacist. The bridesmaid is sister of the groom.

TENNIS COURTS IN CHINA, TOO

Here is a snapshot of Miss Hill as she starts down the pretty path to the tennis courts. Our missionaries believe that a sound body is almost as necessary as a sound mind, if they are to do good missionary work. Surely we agree with them in that. A great incidental boon to Chinese girls and women has been the introduction of some healthful sports and pastimes.

NINGPO SCHOOLGIRLS

These Y. W. C. A. Triangle Girls are students in our Mission School at Ningpo. They have just given a pageant illustrating the work of the Y. W. C. A. in many lands.

Miss Hill, sent out by the Woman's Foreign Mission Society, has been in Ningpo since 1915, and made for herself an enviable place in the Girls' School. Ningpo is the oldest station of the Foreign Mission Society on the mainland of China, opened in 1843. Population in field 900,000; churches 12, with 786 members; schools 20. Dr. J. S. Grant is in charge of the station.



MISS HILL STARTING FOR THE TENNIS COURTS



Y. W. C. A. TRIANGLE SCHOOLGIRLS AT NINGPO

Buffalo, the Convention City

DEVELOPMENT OF A REMARKABLE INLAND PORT—THE BAPTISTS IN BUFFALO—FACTS AND FEATURES OF GENERAL INTEREST

IN 1720 the site of Buffalo was a wilderness inhabited by Indians. The name of Buffalo appears first in a census of 1820, when it had a population of 2,095 "permanent white inhabitants." In 1920 it has become a city of more than one-half million.

The founder of Buffalo was Joseph Ellicott, whose name is given to Ellicott Street and Ellicott Square (the city's largest office building). Mr. Ellicott had assisted his brother in laying out the city of Washington, D. C., and drew up the plan of Buffalo, with streets radiating from Niagara Square much as the streets of Washington radiate from the Capitol building. The village was named by Mr. Ellicott "New Amsterdam," and figured prominently in the war of 1812. Several of Commodore Perry's ships, with which he fought the Battle of Lake Erie, were built here. In 1813 the Indians burned the village.

The completion of Erie Canal, in 1827, introduced a new era for Buffalo. At once the cost of transportation between this city and the Hudson fell from \$100 a ton to ten dollars a ton and shortly thereafter to three dollars a ton. In 1843, with the opening of the Buffalo and Attica Railroad, another era began. Railroad facilities have multiplied until today seventeen trunk lines have their terminals here. Other incidents of commercial significance during this later period were the erection of the first steam grain elevator in the world, the introduction of natural gas as fuel in 1886, and Niagara power in 1896.

Buffalo was the home of two presidents, Millard Fillmore and Grover Cleveland (at one time mayor of the city). Here President McKinley met his tragic death and President Roosevelt took his oath of office.

The park system of Buffalo is elaborate and most attractive. Delaware Park, the largest of all the parks in the city, is the site of the Zoological Gardens, the Albright Art Gallery, and the Historical Museum. The building last named was the only permanent structure erected in connection with the Pan-American Exposition. A number of beautiful squares, with radiating parkways and boulevards, are integral parts of the system. Not only along these boulevards and in the parks but lining many other streets are magnificent trees which add much to the attractiveness of the city and will be appreciated by our convention guests who come to us in midsummer.

The industries of Buffalo are of great variety, including nearly 200 different kinds of manufacturing enterprises. The greatest industry is the Lackawanna Steel Plant, and among several industrial plants now under construction is the vast equipment of the Dunlop-America—an automobile tire corporation which is erecting a plant expected to cost not less than \$25,000,000.

It is altogether needless to remind our prospective visitors of the proximity of Niagara Falls, the most attractive single natural wonder in America.

Buffalo is accessible to more than half the population of the United States and Canada in twelve hours

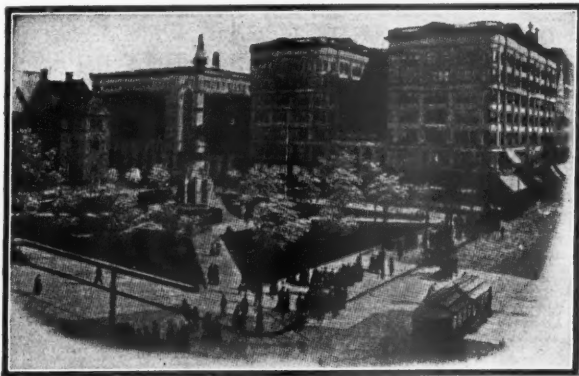


THE BROADWAY AUDITORIUM, BUFFALO, WHERE THE CONVENTION WILL MEET

or less. You may come next June, not only by one of the seventeen railways, but if you prefer, by one of the ten steamship lines, or by one of the interurban trolley lines—unless, of course, you make the trip by automobile, in which case you will find within the city more miles of asphalt street than in any other city in the world.

THE BAPTISTS IN BUFFALO

There are 27 Baptist churches in Buffalo, the First reaching back to 1822, the youngest, the South Side



LAFAYETTE SQUARE

Church, credited to the present year. The total includes the First Italian, First Polish, First Hungarian, Second Italian, indicating the development of the work among the foreign-speaking population.

The leading church in membership is Delaware Avenue, where Rev. Arthur H. Gordon is successor of Dr. Case and before him Dr. Gifford. The present membership is 958. Other churches are as follows: Lafayette Avenue, 576, Rev. J. S. Ebersole, pastor; Emanuel, 466, Rev. Frank Stanton, pastor; Prospect Avenue, 409, Rev. John T. Cowan, pastor; First, 395, Rev. Samuel Russell, pastor; Maple Street, 356, Rev. R. B. Deer, pastor; Parkside, 299, Rev. Geo. A. Briggs, pastor; Cazenovia Park, 276, Rev. I. S. Kneeland, pastor; Michigan Avenue, 273, Rev. J. Edward Nash, pastor; Spruce Street, 251, Rev. R. A. Schmidt, pastor; Glenwood Avenue, 235, Rev. A. W. Bourne, pastor; Shiloh First, 224, Rev. E. J. Echols, pastor; Bethel German, 186, Rev. Otto Koenig, pastor; Hedstrom Memorial, 179, Rev. Geo. B. Riegle, pastor; Delavan Avenue, 178, Rev. Owen Rutledge, pastor; South Side, 176, Rev. B. J. Davies, pastor; Hudson Street, 165, Rev. Harry S. Palmetter, pastor; Hunt Avenue, 147, Rev. E. M. Wadsworth, pastor; High Street, 135, Rev. Ernest Wiesle, pastor; Cedar Street, 115, Rev. Frank Whelpley, pastor; Fillmore Avenue, 96, Rev. J. W. Parsons, pastor. The Italian pastors are Revs. G. B. Castellini and Geo. G. Chiera; Rev. Joseph Anthony is the Polish pastor, and Rev. Joseph Botka the Hungarian.

The Buffalo Association includes 21 churches in the surrounding neighborhood. The following totals represent the entire Association: Number of churches, 48; pastors, 42; membership in 1919, 9,054; value of church property, \$1,114,900; raised for current ex-

penses and improvements, \$118,983; total benevolences, \$38,537; for foreign missions, \$10,848; home missions, \$8,155; city missions, \$6,779; state missions, \$1,953; Publication Society, \$1,063; Ministers and Missionaries Benefit Board, \$1,107.

While this is statistical, it tells something in brief space of the scope of the Baptist work in and around Buffalo. We have some very live and growing churches, and a large number of effective workers. Like all our large cities, Buffalo has its tremendous Americanization and evangelization problems, and the Baptists are seeking to do their share in this great work.

Baptist delegates and visitors may rest assured of a cordial welcome by the Baptists, and indeed the citizens of Buffalo generally. Many know already of its hospitality by experience, and thousands more are on the way to gain the experience for themselves.

MISSIONS brings greetings to the Buffalo Baptists, and the wish that this convention may realize fully the prayers and hopes of the Northern Baptists.

THE MISSIONARY DEMONSTRATIONS AT BUFFALO

There will be at Buffalo such a presentation of missions in dramatic demonstrations as has not be-



ALBRIGHT ART GALLERY

fore been attempted. A large number of young people in the Buffalo churches have engaged in mission study as a preparation for these representations which cover widely differing phases of the home and foreign mission work.

The episodes illustrating missionary life and activities will be given against the specially prepared backgrounds which are shown in the pages that follow. The presentations are to be in charge of Miss Helen L. Willcox, who has had direction of this form of demonstration in the Interchurch World Movement, and who finds that interest in mission study is certain to be awakened by this method, leaving an influence behind in the churches that will make the continuance of mission-study classes easy.

The program of the missionary exhibit, which Rev. A. A. Forshee is preparing, includes daily tours around the world, with special lecturers or guides. This will lead up to the demonstrations, which are intended to impress upon the mind and heart what has been learned concerning the mission fields and the missionaries. The demonstrations include China, Burma, the American frontier, the American Indian, India, and New Americans, with a vivid representation of the peace-time community hut, a new type of service.

Convention Arrangements at Buffalo

BY REV. E. H. DUTTON

THE General Committee of Arrangements for the great gathering of the Baptist clans, June 23-29, has developed its plans very largely after those of the Denver organization. The local committee acknowledges indebtedness to the Denver committee for passing on to us in detail much of its very successful experience.

Prof. Frank S. Fosdick, general chairman, is best known throughout the denomination as the father of a brilliant preacher and a famous lawyer, Harry and Raymond Fosdick, but in Buffalo he is best known and loved for his own sake. A veritable father and personal friend to the 1,400 pupils at the Masten Park High School where he presides, he is also influential and helpful in many civic and social groups. It may be added that he is a devoted member and faithful worker in the Delaware Avenue Baptist Church.

The associate chairman is E. H. Dutton, the executive secretary of the Buffalo Baptist Union. The secretary of the committee is James C. Johnson, publicity director for the famous Larkin Soap Company. His associate is Rev. R. B. Deer, pastor of the Maple Street Church. The treasurer of the committee is Mr. George A. Jackson, of Jackson & Tindle, lumber merchants, and a leader in the Prospect Avenue Church. The list of subcommittees with their chairmen follows: Finance, Fred M. Sullivan; Bulletin, Rev. George A. Briggs; Entertainment, Geo. E. Dorland; Evangelistic, Rev. J. Scott Ebersole; Exhibits, T. W. Gardner; Meeting-place, Rev. John T. Cowan; Music, L. H. Stickle; Publicity and Printing, James C. Johnson; Pulpit Supply, Rev. A. H. Gordon; Reception, Volney P. Kinne; Registration, Chas. E. Venneman; Side Trips, Thos. H. McElvin; Transportation, W. A. Morton; Ushers, E. M. Hooker; Women's Work, Mrs. J. H. Coxhead.

The Entertainment Committee has been busy for several weeks endeavoring to provide for the comfort and happiness of the great host of Baptists who are expected in Buffalo and who will doubtless tax the capacity of our hotels and homes. This committee expects to accomplish its great task in a manner satisfactory to all who attend.

The Place of Meetings Committee has reserved through the Chamber of Commerce the Broadway Auditorium for the convention sessions, and expects to arrange the interior so as to make its great audience-room wholly satisfactory.

The Auditorium Building is perfectly adapted for the setting up of the great exposition which the Board of Promotion is preparing. Some two hundred young people are being trained to assist the missionaries in dramatic presentation of mission scenes to the many hundreds who will make the "tour of the world's mission fields" represented, and in other ways add to the educational and inspirational value of the exhibit.

The publicity work of the convention is being

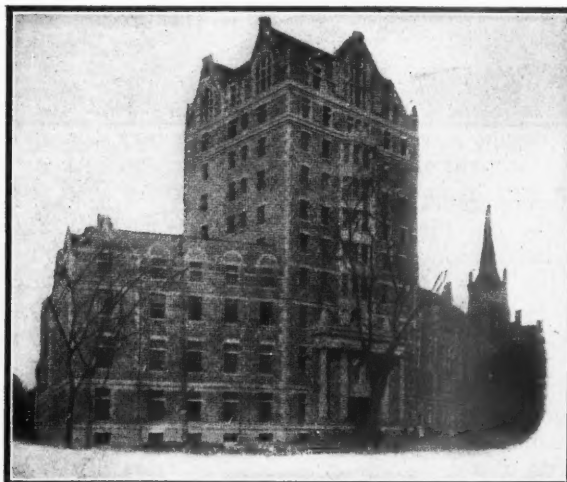
taken over by the Board of Promotion. Mr. Ray Mayer, a former Buffalo boy, who has rendered efficient service during recent months in connection with the \$100,000,000 campaign, will direct the publicity work from the convention headquarters in Buffalo during the weeks until the sessions begin.

SOME FACTS OF INTEREST

Buffalo is one of the great ports of the world, though an inland city.

The city's total grain receipts in the past five years were 1,117,481,448 bushels.

Buffalo has 73 public schools, 80 private and parochial schools, with total attendance of 105,096



YOUNG MEN'S CHRISTIAN ASSOCIATION

pupils. Four new high schools have been completed within a few years past, making five altogether. The State Normal School is also located there.

Buffalo had the first domestic relations court, first charity organization society, first district visitor, first public bath-house, and first hospital in the country to adopt Rollier treatment for tuberculosis.

In other lines of social service Buffalo has been a leader.

The churches of Buffalo are a source of pride to the citizens, and our Baptist churches hold a substantial place in the life of the people.

Its central location has made Buffalo one of the notable convention cities of the country, with Niagara Falls as an unfailing side attraction.

Buffalo has more than 2,200 industrial establishments, making it today one of the great industrial centers of the United States.

Plan to stay over a day and enjoy the wonders of Niagara Falls, if you have never done so. Only fifteen miles from Buffalo.

Something About the Exhibits and the Program

THE eight panels shown in this issue of *MISSIONS* are reproductions of preliminary water-color sketches made by Mr. Mark Hayne, under the direction of Rev. A. A. Forshee, field representative of the General Board of Promotion. The sketches have been reproduced here to give a partial idea of the scheme of decoration to be employed as the background for the comprehensive missionary displays to be shown at the Northern Baptist Convention in Buffalo this month. There will be sixteen scenic backgrounds, eight feet high and twenty-eight feet long, painted in hard water-colors and furnishing settings for demonstrations, little dramas, lectures, and exhibitions of curios and literature. The scenes are as authentic as the limitations of the task have allowed. As the work has progressed Mr. Hayne has been benefited by the criticisms of missionaries returned from the countries represented on the huge canvases. He has also made extensive studies at the Metropolitan Museum of Art, the American Museum of Natural History, and the New York Botanical Gardens.

Mr. Forshee, who has general direction of the various exhibits and demonstrations at Buffalo, is sponsor for this unique method of making realistic the missionary activities in all lands. Each background is a composite picture, and furnishes in itself a basis for a lecture concerning the missionary enterprise in the country represented. After the Buffalo Convention the backgrounds and displays will be sent to state conventions and summer assemblies.



HARBOR SCENE IN BUFFALO

The Convention Program

The general outline of the program for the Buffalo Convention, June 23-29, shows that the morning sessions are given to the business of the convention; the afternoon sessions cover the work of the cooperating societies and boards of the convention, with ten conferences on Friday afternoon on church efficiency, young people's work, social service, open forum, religious education, work with girls, boys, and children, city missions, and rural church. The introduction of foreign candidates is set for Monday afternoon. The evening sessions are to be inspirational and educational, with results of the Home and For-

ign Surveys and a World Task in Pictures presented by the stereopticon, and with appropriate addresses. Sunday follows the customary order, with convention sermon by Dr. E. A. Hanley, of Rochester; young people's mass meeting in the afternoon; and evening addresses by Dr. DeBlois, of Boston, on "Social Rights and Baptist History," and by President Schurman, of Cornell, on "Baptists and Civil Liberty." There is no question that a full week's program has been provided, without a breathing spell. Of course there will be the usual banquets of our colleges and seminaries, and a Brotherhood Banquet and Women's Banquet Saturday evening, followed by a reception.

The convention motto is, "Christ Supreme—Crown Him Lord of All."

For full tentative program see page 367.

A Chinese Christian General

One of the fruits of John R. Mott's evangelistic meetings in Peking in 1912 was the conversion of General Feng Yu-hsiang, now in command of the Sixteenth Mixed Brigade of the National Army. General Feng is a fearless and outstanding Christian. He has erected a temporary auditorium in which he gives lectures to his student soldiers. He has arranged an evangelistic campaign among his troops and formed a fine choir to lead the singing. A number of his officers are Christians, and the whole influence of the general is strongly and unequivocally Christian.

He is strict in his discipline, but just and much beloved by the people. He has cleaned up the city, tolerating no bad behavior on the part of his troops. The influence of this one sincere Christian leader is worth all the labor and sacrifice involved in Dr. Mott's whole campaign; yet he is only one among hundreds who were reached and won for Christ.

Words of the Lord Jesus Christ to Read and Remember

Repent ye; for the kingdom of heaven is at hand. (Matt. 4 : 17.)

Come ye after me, and I will make you fishers of men. (Matt. 4 : 19.)

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

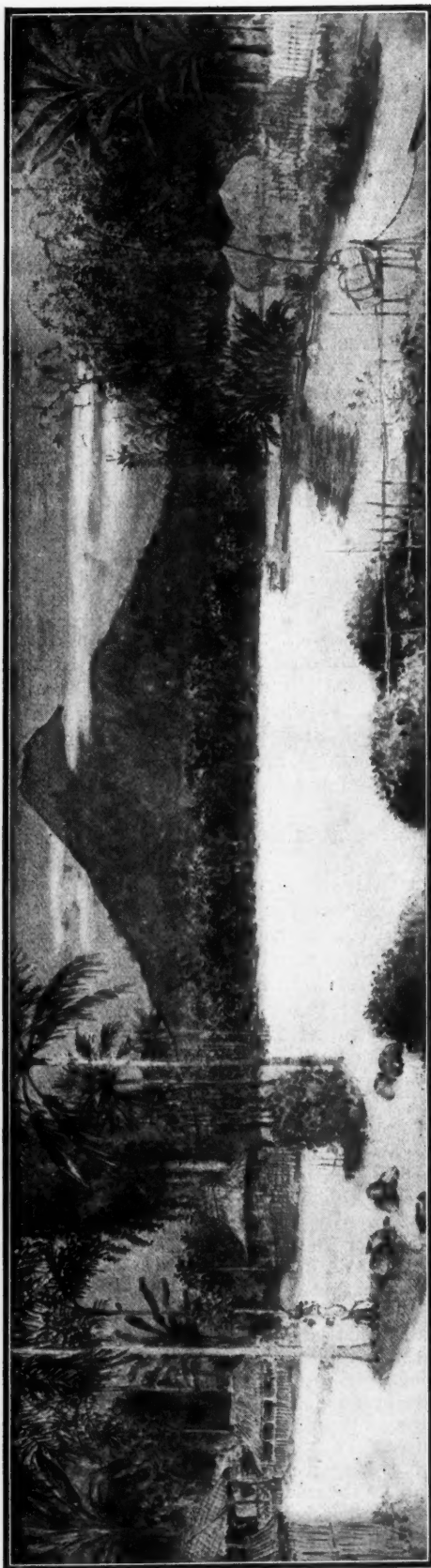
Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

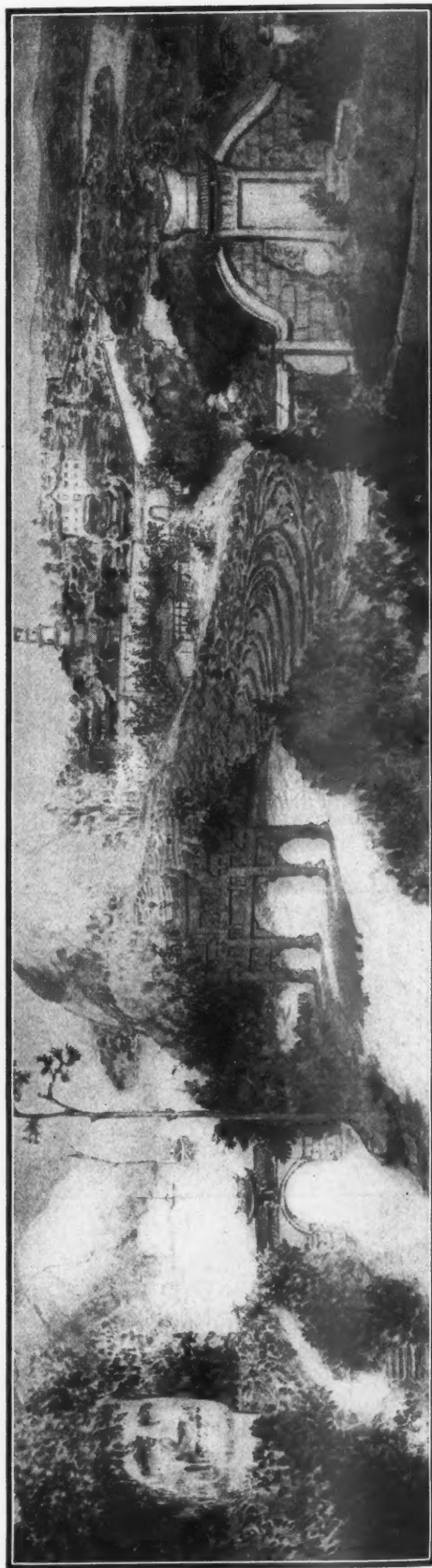
Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5 : 3-12.)

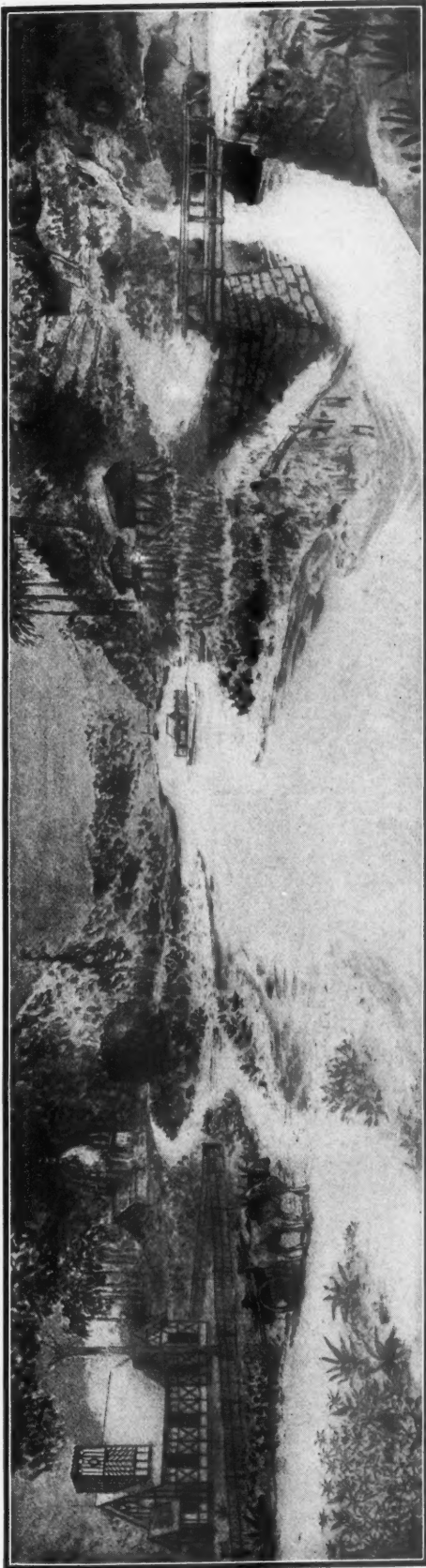


The Background of Foreign Missions, as Seen in the Exhibit at the Buffalo Convention

The upper panels take us to the Philippine Islands. On the left is a typical barrio or village scene. The center shows the mountain Mayon, said to be the most perfect volcanic cone in the world. On the right are rice stacks and fishing nets; all suffused with the tropical glow of this island group. Our work lies on three of the islands, and has given us a fine opening for enlarged effort along all missionary lines. If the Filipinos become fitted for independent government, American missionaries will have no small share of credit.

The lower panels represent China, marvelous land, with her mountains, rivers, pagodas, memorial arch (center), terraced rice fields, ancestral worship, and superstitions, and now her Christian schools and hospitals and churches. The artist has caught the glamor of color and romance and mysticism that makes this land so fascinating. The great Buddha head on the Yangtse is one of the famous sights of the land.

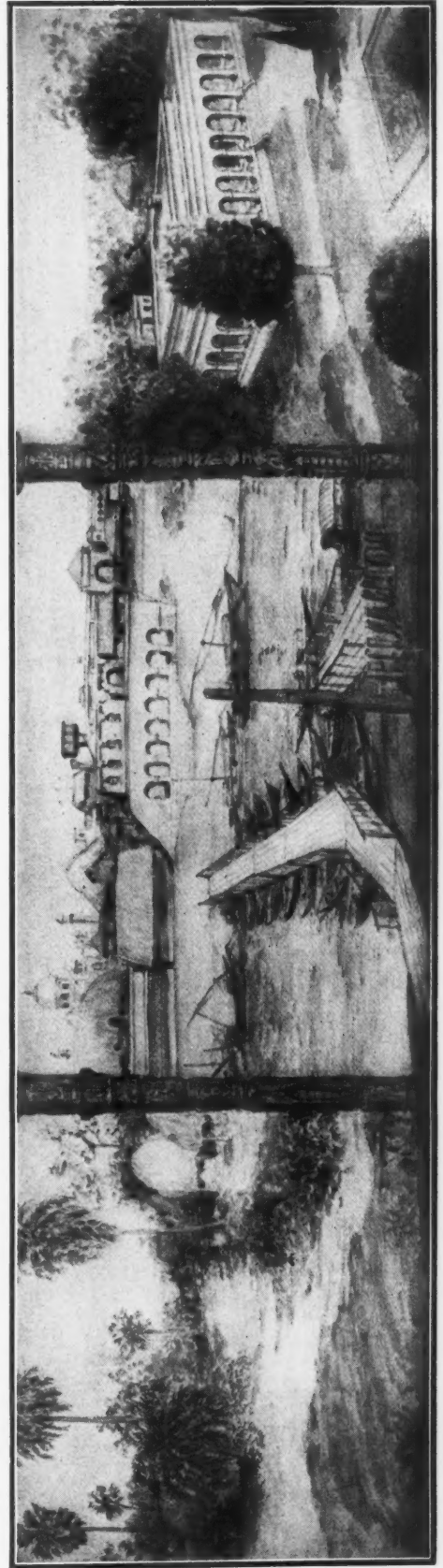


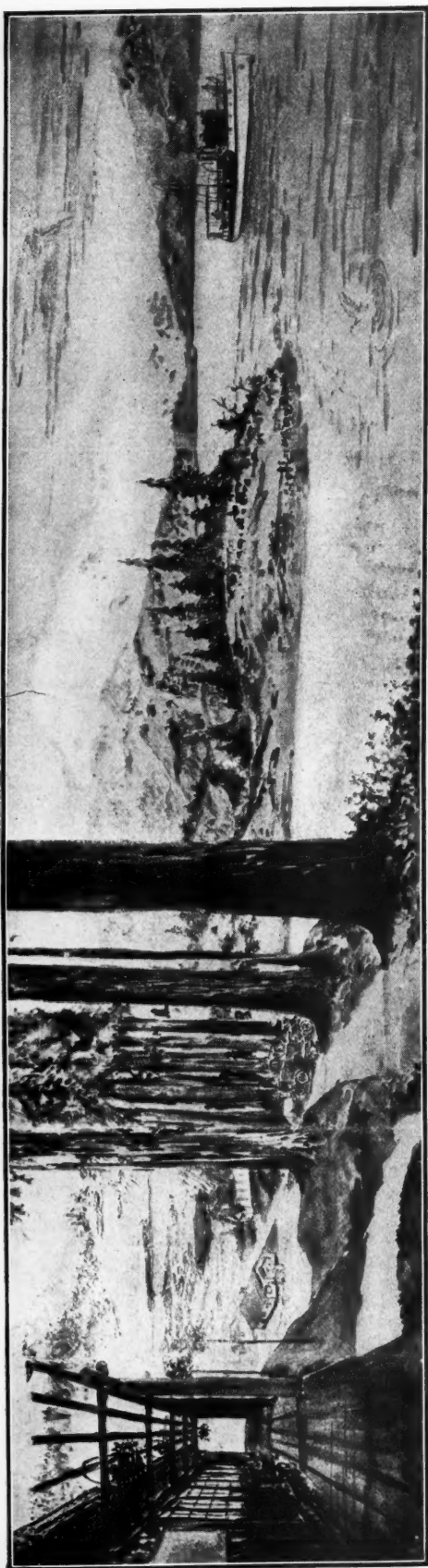


Contrasts Introduced by Christian Civilization into Assam and Bengal-Orissa, India

In the upper panels we find the atmosphere and scenery of Assam, with its famed Brahmaputra River, its hills with varied tribes, its torrential streams, and ox-cart sobriety of movement. Here the Christian church and school have found place beside the Hindu temples, and the new ideals of Christian faith and hope are gaining ground steadily. Our work in Assam shows many gospel transformations.

The lower panels picture the architecture and native habitat of the people of Bengal-Orissa; and the right panel shows a fine structure recently secured for missionary purposes. In this field we have, in the largest steel industry in the Empire, a wonderful opportunity for expansion of our missionary work. The hope is that we may found immediately at Sakchi, this new industrial center, a fully equipped mission, with church buildings, hostels, schools, and residences. Opportunities like this will not wait, but must be seized at once.

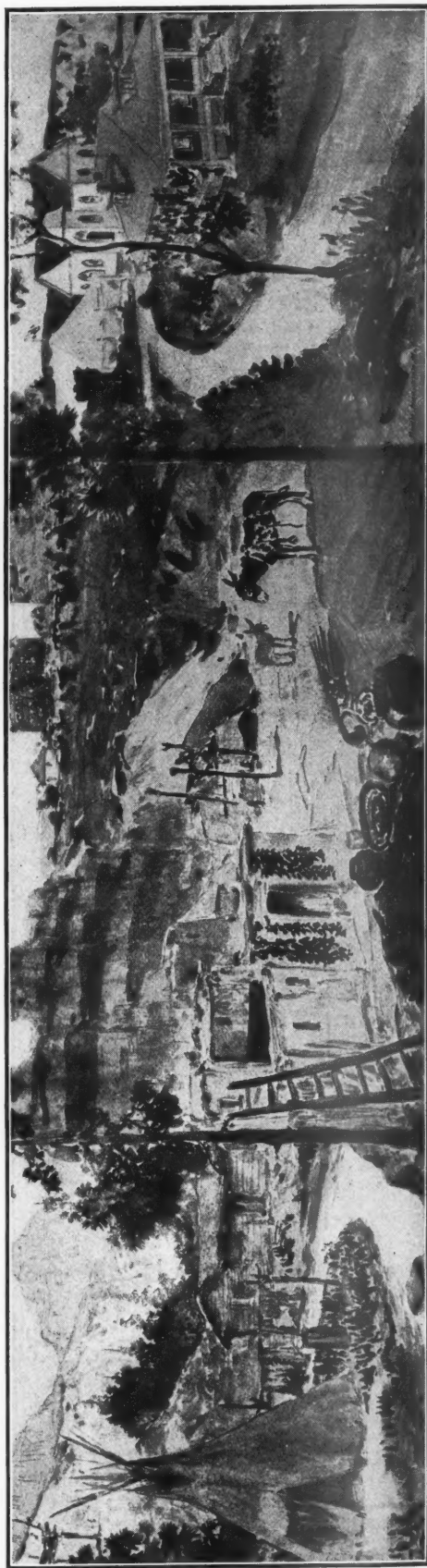


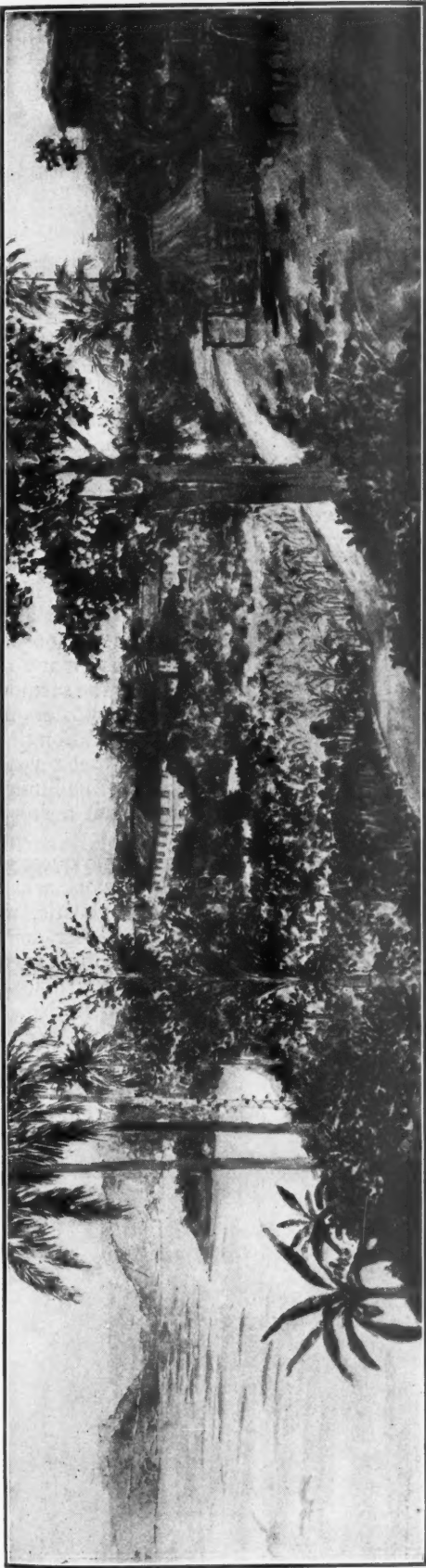


The Background of the Home Mission Work in North America

THE FRONTIER. It has been the aim of the artist in this scene (above) to give the atmospheric background for a display of the different kinds of work carried on by the two Home Mission Societies and the Publication Society. The rural Christian center (at left), the Bible worker at the doorstep of a home on the frontier, the chapel car (to be shown in large painting), the colporter-missionary camping beside the long trail, and the gospel cruiser afloat on remote waters with the mountains towering in the background, form a suggestive scene.

THE INDIAN SCENES. At the left, a tepee of primitive design; next is shown a Hopi dwelling and a Navajo summer home. On a rise of land in the background is a representation of Bacone College, Oklahoma; and in the right panel an Indian church, a camp-meeting, and the modern home of a deacon in an Indian Baptist Church. From oldtime tepee to comfortable home is the Christian development.

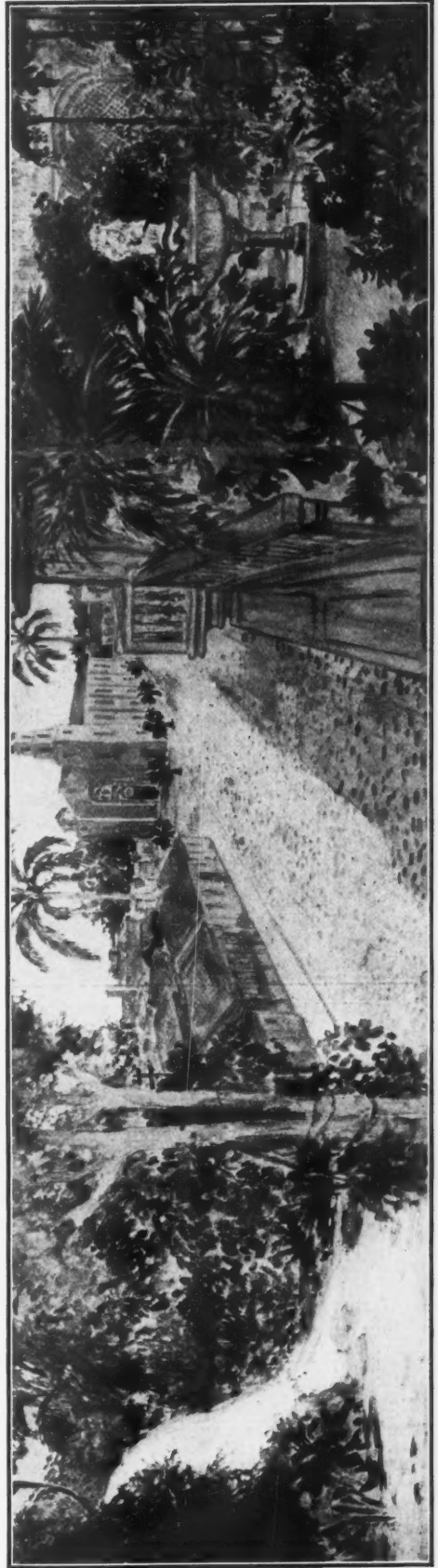




Our Home Mission Enterprise in Spanish-American Lands

CUBA AND PORTO RICO. The Baptist College at El Cristo, Cuba (in center), and Grace Conaway Institute, Rio Piedras, Porto Rico, are shown amid the rich vegetation of the tropics. At the left is seen the harbor of Santiago, Cuba, of historical interest by reason of the engagement between American and Spanish naval forces and the famous exploit of Hobson in the Spanish-American war.

CENTRAL AMERICA. The farmyard, street scene, and palm garden are typical. At the end of the street is seen a reproduction of the architect's design of the proposed meeting-house to be erected for native Baptists in San Salvador, the capital of the Republic of El Salvador. In San Salvador a normal and missionary training school are among the requirements to be met during the next four years. Hospitals and nurses' training schools are needed in Nicaragua, Honduras, and El Salvador. This is new territory preempted by us.



"The Ministry of Healing"

A REVIEW OF THE CONDENSED STORY OF OUR BAPTIST MEDICAL MISSIONS, TOLD BY WILLIAM B. LIPPARD, ASSOCIATE SECRETARY OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY. HERE IS THE INFORMATION DESIRED BY PROGRAM COMMITTEES AND BY ALL WHO WOULD KNOW THE VITAL FACTS

BY THE EDITOR

A CORRESPONDENT recently wrote to the Editor, asking where the facts concerning our medical missions could be obtained, as it was necessary to prepare a program on this subject. It



CONVALESCENT PATIENTS IN HOSPITAL AT ILOILO, P. I.

was with great pleasure that I was able to tell this correspondent of this new volume, which brings the satisfactory answer to such a question. There has been a need for just such a compact presentation as Mr. Lippard has given us. He has been in position to gather the information, and knows how to set it forth clearly, with view to provide missionary ammunition.

The chapters cover the Place and Importance of Medicine in the Missionary Enterprise; Types of Medical Missionary Service; Unusual Cases in the Experience of Baptist Medical Missionaries; Medical Missions and Evangelism; Personnel and Equipment; Needs and Opportunities. This shows the scope and interest of the little book of 126 pages, including the bibliography.

Through the courtesy of the Publication Society, which publishes the work, we reproduce a number of the illustrations which add to the attractiveness of the volume. Turning to the first chapter, attention was at once drawn to the fact



RUSSIAN MILITARY PATIENTS IN RED CROSS HOSPITAL AT PETRÓPAV-LOSK, SIBERIA, IN CHARGE OF MAJOR H. W. NEWMAN, OF CHINA

that the author has taken his testimony from first-hand sources, giving the witness of the missionaries who know, as no one else can, the need and value of the medical work in missions. This method excels in interest as well as in value. As we go on through the types of service and the unusual cases, this mode of treatment becomes more and more impressive and convincing. Here are illustrations ready to hand for the program-maker and the missionary speaker. The pastor too can with great profit and helpfulness use many of these brief stories to clinch points in the sermon. It is often a source of wonder that ministers do not make larger use of a type of illustration that is instinct with human interest, and that reveals the saving power of God in Christ. The human documents of the mission fields form a storehouse of spiritual stimulation.

If there are still among us those who question the place of medical missions in a work which they hold ought to be wholly evangelistic, we hope they may chance to read chapter four, which shows how evangelistic the medical work is, and how the medical missionary is able to carry the gospel message where otherwise he could not gain access. In some of our foreign fields it is extremely difficult for the evangelistic missionary to gain access to the educated people and



DR. EMILIE BRETHAUER AND TRAINED NURSES AT SUIFU, W. CHINA

those of high caste. But sickness knows no class or caste, and medical aid is eagerly sought by those who when in health would have no dealings with the missionaries. So the medical missionary has entree, gains the confidence of the patients, and presently has opportunity to note the working of the truth brought to the patient, and through the patient reaching to family and friends. It is no longer necessary to justify medical missions, but here are the proofs of its evangelistic results.

The personnel includes the nurses, who form a most important part of the service—without whom indeed the doctors would find it impracticable to carry on the hospital work. The noble young women who devote their lives to this exceptionally trying and difficult form of missionary work take rank among the most devoted workers. We are glad to speak of this

here, because the fact was called to our attention that in the January issue, in which medical missions had leading place, the nurses were not given the recognition that belonged to them. This was of course unintentional. We shall sometime print a list of "Who's Who" for the nurses connected with our medical missions, and thereby make the *amende propre*.

The needs and opportunities present the same strong appeal that was made in the Survey. The facts justify the strongest appeal that can be made. And it was upon such facts that our great campaign was projected. It was to meet such needs that the One Hundred Millions was asked for.

Pastors will be glad to know that this volume is theirs for the asking. Send for it to the Literature Department, 276 Fifth Avenue, New York.



The Story of a Broom

HERE IS A CHARACTERISTIC SKETCH, AN EFFECTIVE
READING FOR A MISSIONARY OR MIDWEEK MEETING

IT happened at an Indian Meeting near Fallon, Nevada, where Mr. Brendel was holding a series of meetings with the Indians. A Christian captain among the Indians over in California came along with him, and one night Mr. Brendel said: "Brother Bill has told you something of his people over the mountains and the 'Jesus road,' and tonight I want him to just talk out of his heart anything he feels like."

Captain Bill arose and said in part:

"I told you I was once a very bad man, not fit for anybody or anything, and then I told you how missionary come and after while when they explain we decide on 'dis' way, the Jesus road, and how happy we are in dis way, and how much better dis way is.

"Tonight I want to tell how sometimes I feel. You know I tell you how I feel I want to come over, see you, and maybe, get you to decide upon dis way, and when Mr. Brendel get ready I was ready and feel I just got to come, so I pay my way and I am here and am glad I can tell you dese few words.

"Now sometimes I feel just dis way. I go with Mr. Brendel to Coarse Gold, and song-books have backs off and some with leaves out in middle and I feel bad, so I say dis no good for God's house, let us take up collection; and so we did, and get new ones and everybody feel good about it. We just got to have things look good in God's house. We want to makum look good, and so when I come here they say you can clean chapel, and I say, Sure I like to makum look good. I look for broom, and I find dis. (He reaches behind the blackboard and produces a broom worn off to a very short stub and with it begins to make gestures as he speaks.) You call dis a broom? Does it look good? Do you think this

way God's house ought to look? Can you makum clean with dis? You think so? (Miss Boynton was heard from rear to say, 'I did not know our broom was as bad as that,' and Bill throws it down on the floor, then picks it up and stands it against the table; and by this time I was much amused to see Miss Boynton coming forward as if she was going to remove the broom, but does not touch it, and Bill goes on.) Dis don't suit me. (Miss Boynton: 'It does not suit us either, captain; and we will remedy it.') When I see dis I feel down here (striking his breast) just dis way, I want do something, just got to do something. Nobody make me, nobody want to make me, nobody can make me, but I just want do this 'cause I feel dis way, so I gonto do this, I give one dollar for new broom 'cause I want to and I feel good. (Laughs.)

"Now when you feel dis way and give, you always feel good, sure, and you just give not 'cause you have to, but 'cause you feel like I tell you. (He sets the broom aside and picks up tambourine, and Miss Boynton says, 'I do not think we should take Captain Bill's dollar, for he pays all his expenses to come and tell you this good way,' but Bill continues.) I give 'um and I no take 'um back. (All laugh.) Now some of you begin in dis new way, may be you feel like I say and want to give 'um then you feel good when you do. (He puts in a half-dollar in tambourine and Mr. Brendel says, 'Go ahead, Bill, and take up the offering'.)"

Thus these poverty-stricken people gave for their first offering as Christians over five dollars, and so began their work by giving of their substance. This is a great beginning of larger things, I feel sure.—J. B. S.

The Judson Neighborhood House

BY BERTHA G. JUDD

BACKGROUNDS AND BEGINNINGS

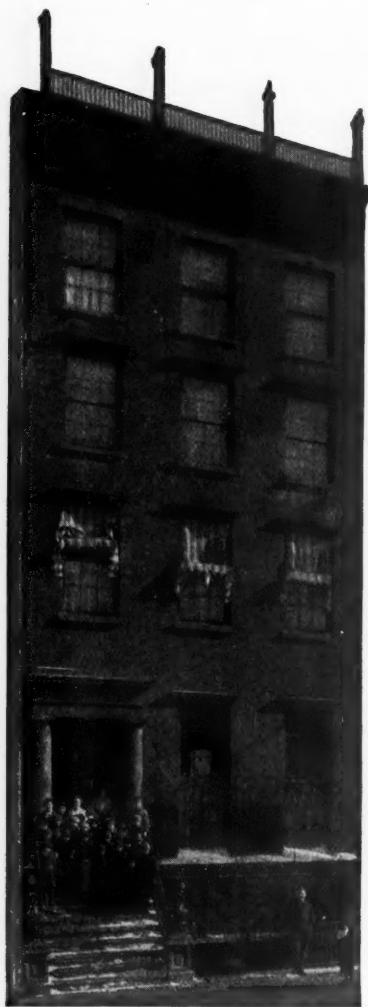
THE ends of the earth meet in the name Judson. The heroic devotion of the pioneer missionary in far-off Burma was God-ordained to become the training school for the preparation of his son, destined to a similar ministry among the crowded tenements of New York's lower West Side. On the rim of Washington Square, which separates the quarters of the poor and the alien from the world-famed Fifth Avenue, the very name of which suggests the wealth of kingdoms, stands the church crowned with a cross of light, the enduring memorial of the life and ministry of the beloved Dr. Edward Judson.

Back of the church and on each side throngs a community of nearly 200,000 souls. Most of them are newcomers, Italians, all of them poor and unacquainted with the ideals which have made our country great. Long since the aristocratic residents of

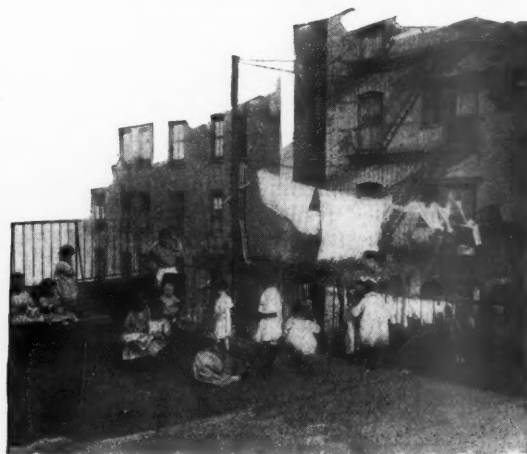
Old Greenwich Village, as the section was known, sought more attractive neighborhoods. Their churches went with them. The newcomers find no friendly American to welcome and introduce them to the language, the customs, and the moral and spiritual foundations of our national life. In the midst of this multitude, about five minutes' walk back from the Judson Church, is the latest memorial to the illustrious name—the Judson Neighborhood House. It too is a reminder of the past—a wide-ported, generously proportioned, hospitality-exhaling dwelling of brick with brown-stone trimmings, such as housed the gentry of New York a century ago. Imagination readily pictures the gaiety and social fellow-

ship that expressed the ambitions of those early occupants. But today the house proffers a kinder hospitality, a more inclusive sociability, than any that characterized it then. The spirit of the Lord has thrown wide the door to invite the stranger, the friendless, the neglected, to find within its sheltering walls the sympathy and love that wins the new Americans to regard the strange new America as home, and Christ as friend.

The house had been in use as a Christian center for several years before January 16, 1918. On that date, it became a part of our denominational enterprise, opening with one resident worker. Since then, many of the plans made at that time have been carried out. The building, thoroughly remodeled and adequately equipped, is the center of a large and growing work under the joint auspices of the Woman's Auxiliary of the New York City Baptist Mission Society and the Woman's American Baptist Home Mission Society. The neat, simple furnishings of the rooms supply a working model for the eager home-makers that visit them; a result largely attributable to the indefatigable labors of Mrs. Carrie A.



JUDSON NEIGHBORHOOD HOUSE
"A REMINDER OF THE PAST"



"THE CHILDREN NEVER FORGET THAT THE BACK
WINDOWS OPEN OUT ON A LARGE PORCH"

Robinson who has been the heart of the work, as headworker, since September, 1918, and Mrs. L. K. Barnes, who worked early and late to secure the necessary funds.

A MOMENT WITH THE WORKERS

The charm of the house is in the workers. The staff has grown to eight. Here again home and foreign missions unite. Mrs. Robinson, who superintends all the work, brought to her new tasks the wealth of experience gained in secretarial service with the foreign society. Her wise leadership creates an atmosphere favorable to cheerful and efficient service on the part of all the workers. Miss Hazel G. Ilsley, of Detroit, has been with the work since her

graduation from the training school in 1918, devoting her time to the steadily increasing demands of visitation and club and industrial school work. In the day nursery, Miss Lillian Felton, the nurse, assisted by Mrs. Louise Stumpf, keep twenty or more little children happy, clean, fed, and rested. Mrs. Bessie L. Burger, the matron, safeguards the health of the resident family and helps in the club-work. The newest member of the group is the kinder-



"HELP TO BUILD A BRIDGE ACROSS THE CHASM"

gartner, Miss Marion Beekley, loved by young and old for the joyous readiness with which she rises to every emergency. The boy's work is in charge of the boys' worker, Rev. Frank A. Lawson, and of Rev. A. Ray Petty, an ardent lover of boys and pastor of Judson Memorial Church.

A TOUR OF INSPECTION

Visitors are always welcome at the house and may enjoy a personally conducted tour through the rooms. The basement, or ground floor, that indispensable feature of old New York architecture, is the special and exclusive domain of the boys. Many happy hours after school and in the evenings they spend there under the sympathetic direction of the men whom they know as the best of friends. In the large front room, well supplied with tables and chairs, such games as rook, checkers, and dominoes pass the time in quiet enjoyment. The vigorous exercise required as an outlet for boyish exuberance is provided for in the spacious gymnasium occupying an extension at the rear. Between the two is the delight of boys' hearts, the washroom, with lockers and basins and refreshing showers. At times, play gives way to study or handcraft; always the social instinct finds satisfaction under the best possible conditions.

The lofty drawing-rooms on the main floor next above are thrown into one and used for chapel and assembly purposes. Here too, the industrial school and several of the girls' clubs meet. The farther end is in daily use for the kindergarten. Such a merry time the little people have with their gay motion songs, their marches and games, and above all the lovely stories the teacher tells! Many a humble home is gladdened and helped as the children repeat for father and mother "the story that Miss Beekley

told us today." One other room is on this floor, the tiny office at the end of the hall.

A long flight of stairs leads to the day nursery: an airy dormitory in front, its dainty cribs dressed in white and green; beside it the spotless diet kitchen and the emergency room, where a child, suddenly taken ill, may be isolated until medical assistance is summoned. The playroom at the back, with low box seats along the walls, is fairyland to the little visitors for the seats are filled with toys of many kinds. Too rapidly the morning hours pass with the interesting playthings. But noon has other joys no less welcome, for nurse is a good cook and provides bountifully. One of the girls who had been out because of illness was heard to remark: "I'm glad to be back because I like to eat." Though the nursery opened with only three children in September, 1919, before the end of the year it had enrolled twenty-two. Preference is given to the children of widows or to those whose father is ill. Two meals are provided every day. It takes but a few days before the physical condition of the boys and girls, most of whom are anemic when admitted, shows a marked improvement. The bathroom, just outside the playroom, is in constant use, for every child is bathed several times a week in order to be in harmony with



"THE BATHROOM, JUST OUTSIDE THE PLAYROOM, IS IN CONSTANT USE, FOR EVERY CHILD IS BATHED SEVERAL TIMES A WEEK"



"A LONG FLIGHT OF STAIRS LEADS TO THE DAY NURSERY. AN AIRY DORMITORY IN FRONT; ITS DAINTY CRIBS DRESSED IN WHITE AND GREEN; BESIDE IT THE SPOTLESS DIET KITCHEN AND THE EMERGENCY ROOM. THE PLAYROOM AT THE BACK WITH LOW BOX-SEATS ALONG THE WALLS IS FAIRYLAND TO THE LITTLE VISITORS, FOR THE SEATS ARE FILLED WITH TOYS OF MANY KINDS."

the fresh apron worn all day in the nursery. The mothers also have the privilege of bathing after their days' work, the hours assigned being noted on a card attached to the bathroom door. The children never forget that the back windows of their room open out on a large porch which invites them to outdoor frolics on sunny days.

Up another flight we go to the attractive room where the mothers and the young women have their club meetings, and their hours for sewing, embroidery, and Bible study. Here a table-lamp sheds its mellow light and bookcases tempt to reading and a piano to song.

Still another flight? Yes, indeed, the buildings in New York have always aimed skyward. This stairway is not for general use, however. It is only for the workers who ascend it for their meals and again at night after the long day's work is done; and for the chosen few who are admitted to the model apartment, either to visit or to find an object lesson to help them in their own home-making.

GLIMPSES OF THE WORK

How is the house fulfilling its mission of Christian Americanization? The story of the past year gives answer.

More than four hundred boys and girls and men and women attended the various clubs and classes during the year. Two well-attended classes in English were sustained, mothers' meetings, cooking clubs, industrial clubs, "gym" classes, and groups of boy and girl scouts have made their influence felt in the development of character. Each month a word is

selected as the motto for the house and a verse chosen and memorized: as, HONESTY—"Let us walk honestly as in the day." The songs and stories for the month are chosen to illustrate the motto. At the public closing of the clubs in May more than two hundred articles, made by the various clubs, were exhibited and then presented to the makers. Members of the dressmaking class wore the garments their own hands had fashioned. The exercises consisted in part of the recital of Scripture memorized by the children during the winter.

The day nursery and kindergarten, added to the activities but a few months ago, already have as many as they can accommodate. Each child in the nursery comes from a home where it is imperative that the mother shall earn her living. Many of the nursery children are fatherless and the mother, who is the sole support of the family, turns to the nursery as a refuge where her children are cared for during her working hours better than she could care for them herself. One mother was so delighted when she saw her child at the close of the day in the nursery after his first bath and in clean clothes, that she offered the nurse fifty cents for what she had done. She now comes herself for a warm bath in the tub reserved for the members of the clubs. One, a young widowed mother, had had to pay a woman four dollars out of her weekly wage of thirteen for the care of her two little girls until her return from work. "I was nearly ready to give up," she said to the head-worker, "and then I found you. Now my children pray for you every night." Occasionally, the missionary meets the father of the family at home when she calls. There are always aching hearts to comfort

and wounds to bind up and heal with the balm of Christian sympathy. The question, "What was your husband's business in Italy?" sent a woman crying from the room. "Mamma feels so badly," explained the young daughter, "when she thinks of the good times we had in Italy, for we have nothing now." The man had been a court clerk.

LITTLE MARY—AN ILLUSTRATION

Little Mary looked so thin and pale and her clothing was so shabby and insufficient that Miss Ilsley asked her to come early to the afternoon clubs, and fell into the habit of taking her into the private apartments and giving her a good lunch. Mary became quite accustomed to her new surroundings and each day went first to the bathroom to clean up before enjoying her lunch. The rest of the time was spent with a book until the others came. She was always quiet, well behaved, and spoke but little. Her father was a presser in a coat factory. In the busy months his earnings were large, but the work was seasonal. Sometimes for weeks at a time there was nothing to do and there were many mouths to feed, for there are eight children, besides father and mother, in the family and their home was an apartment of three rooms on the fifth floor of a dreary tenement.

One day a wistful sigh escaped from Mary. "I wish I had a home like this." Again another day, "I wish my mother could live in a home like this."

Then followed talks about ways and means and Mary's interest became active. A few days before Christmas she came again; a wee figure in black. "I came to tell you that my mother died on Sunday morning."

"Why, Mary, I didn't know that your mother was sick."

"No, she wasn't; she just fell down dead."

So the eight months' old baby was "put away," as they call it, in an orphan asylum, little Willie is in the nursery, and Rose and Mary, aged respectively thirteen and eleven, take care of the family out of school hours. And Mary still plans how to make her home look like the missionary's, the American home she knows and loves.

The songs of gladness, those free and natural outbursts of youth's enthusiasm also receive new emphasis by reason of the ministry of the Neighborhood House. At Christmastime some of the workers gathered a choir of young people with whom they went through the streets, singing Christmas carols. There were no addresses, and nothing more was said about it, but, days after, groups of boys and girls might be seen standing in the streets, singing at the top of their voices, "Away in a Manger" and "Silent Night." Who can estimate such an influence?

WHOSE WORK IS IT?

Many factors have contributed to make the Judson Neighborhood House the success that it is: to many as the shadow of a great rock in a weary land, to others as the bright, golden sunshine that dispels the gloom of sorrow and despair. Back of the workers is the love and prayer of those who were quick to respond to the call for equipment, who provided the attractive furnishings in the workers' rooms, the numerous memorial cribs, the abundance of toys, the nourishing food, the interesting books. All these have helped. Material, food, money: all are needed. But even with every physical need supplied, the workers would find their resources exhausted were it not for the reenforcement that comes to their aid in the volunteer service of consecrated young men and women from up-town churches, whose joy it is to emulate the example of the Master in spending their lives for the good of others. How eagerly are they welcomed by those whom they come to befriend! For they bring with them the atmosphere of another world, a world so full of charm and beauty, but seemingly so far away, so inaccessible. Yet the way is easy when there is a guide. A smile, a bit of friendly conversation, an evening of fellowship in play or song, help to build a bridge across the great chasm. Passage from one world to the other is made still more alluring by the intimacy of adventures in embroidery, crochet, wood-carving, basketry, or other manual arts, and as joyously and unconsciously as youth grows into manhood two worlds blend into one and the strange world becomes home.

Is it not strange that so few help in so fascinating an occupation, that eager hands are so often raised beseechingly in vain? In all our great cities Christian centers like the Judson Neighborhood House could be multiplied a hundred times. Where are the helpers to be found? Today, as of old, our Lord Jesus, if he sought for the expression of gratitude in willing service, might ask: "Were there not ten cleansed, where are the nine?" And would not one in ten be a generous proportion?

The closed saloon is a challenge to the Christian church to open countless doors that the multitudes that are as sheep without a shepherd may find refreshment at the fountain of life. Here, Christian mother, is your opportunity to give of your substance and to offer the prayer of intercession "that laborers may be thrust out into the harvest." Here too, is your golden opportunity to answer that prayer, by devoting your sons and daughters, whose life-work is in the homeland, to personal participation in the glorious task of acquainting every one of every nation who seeks here a home, with our Lord Jesus Christ, the glory of our country, the Saviour of the world.

THIS IS A VERY REALISTIC PICTURE WHICH MRS. JUDD HAS GIVEN OF A GREATLY NEEDED AND BLESSED MINISTRY IN THE GREAT CITY. THIS IS THE SCHOOL OF EVANGELISTIC AMERICANIZATION THAT COUNTS

Two Remarkable Study Books Reviewed by Their Authors

"The Bible and Missions"

BY HELEN BARRETT MONTGOMERY

AN AUTHOR is almost as ready to talk about her book as is a mother to talk about her child. Since both, once started, are apt to become a bit garrulous, I wonder at the temerity of the Editor of *MISSIONS* in asking me to write a review of "The Bible and Missions."

I am sure of only one thing, as the man said about a sermon, "It has a good text." About that I am unabashedly enthusiastic. I thought I loved and prized the Bible when I began to write the text-book that for years I had dreamed of making, but I never felt for it such reverence and devotion as I do after the months of study that went into the book.

The supreme purpose in writing the book is to emphasize the missionary enterprise as based on the message of the Bible, concerned in the diffusion of the Bible, and dependent upon the acceptance of the Bible as the revelation of God's purpose of redemption through his son, Jesus Christ our Lord.

The book is divided into two parts: the first, contained in chapters one and two, sets forth the missionary purpose and teaching of the Book, beginning in the Old Testament, enforced and expanded in the New. A failure to know the definite purpose and plan of God for all mankind as revealed in the Bible itself lies back of much apathy and indifference to the missionary enterprise.

I had the hope that these two chapters, brief and elementary as they are, might be used in adult Bible classes as the basis of study for six or eight Sundays, during which the universality of the gospel and the obligation to share it among all nations might be shown.

The four remaining chapters are devoted to a study of the ways in which the Bible has spread and functioned throughout the world.

In chapter three the unique story of its translation into more than five hundred languages is told. The great translators, ancient and modern, have done for this Book a service more arduous by far than has ever been dreamed of for any other book. On their quiet and hidden labors has rested the future of nations and races.

The Bible translated had to be printed and distributed. This, the task of the great national Bible societies, is discussed in the fourth chapter. Much of the romance of missions is bound up in the founding and the history of these distributors of the seed corn of the word of God among peoples and tribes and tongues, even those most remote and most degraded.

Wherever the Bible has gone its influence has at once begun to be apparent in laws, customs, and government. The fifth chapter traces this influence in both Christian and non-Christian countries.

The final chapter is devoted to one of the emergent problems in mission lands—the supplying of adequate Christian literature. The demand for Chris-

tian literature is a by-product of the introduction of the Bible, the Book that makes books and readers of books.

If the study of "The Bible and Missions" shall quicken the love of missions and deepen the reverence for the Bible in any hearts the prayer and hope of the author will have been answered.



"Lamp-Lighters Across the Sea"

BY MARGARET T. APPLGARTH

FROM the time when Adam sat at his tent door in the cool of many an evening telling the little Cain and Abel tales of the Wonderful Beginning, there have not been wanting other fathers in all lands to pass on to their children the stories which form our Bible. Yet it has been astonishing to discover that no one seems to have prepared for boys and girls a book of the picturesque and perilous adventures which lie back of every Bible translation into over seven hundred of the world's languages. So it has been a rare privilege to select the most significant of these episodes and weave them into "Lamp-Lighters Across the Sea," not forgetting to include the mysterious ways God has taken to make his Book an influence among men.

Starting with Adam at his tent door, the opening chapter deals with the oral handing down of the Bible stories from father to son for many generations until they were inscribed on scrolls and read in the synagogue on Sabbath days. Then rapidly a thread of continuity is stretched across the centuries: monks in Italy laboriously copying new scrolls; other monks, armed with these scrolls, fearlessly going up into Gaul or across into Briton, where tawny-haired savages brandished giant spears and laughed in derision until the gentle message of the magic words brought to them a penetrating conviction of God, and on this early foundation of the Bible Briton came to be England and Gaul came to be France. But Bibles were expensive luxuries, chained to pulpit desks, until a certain little Mary Jones in Wales spent six long years saving her precious shillings, and then trudged twenty-five miles up Welsh hills and down Welsh dales to buy her own copy of the "Good Book," only to discover that there were none left! Her pitiful anguish was a direct incentive for founding the famous British and Foreign Bible Society, and, eventually, all the other Bible societies.

From this first series of handings-down the succeeding chapters deal with new "lamp-lighters" carrying the book into the dark places of the world. "The Book the Cobbler Made" pictures Carey translating Bibles for people in the sun-baked villages of India; "The Book that Hid in a Pillow" tells of Judson's precious manuscript Bible in Burmese, marvelously preserved in an abandoned pillow during his years of imprisonment; "Behind Closed Windows" features Morrison secretly mastering the difficult

Chinese tongue, and, in the face of superstitious opposition, quietly preparing a Chinese Bible, faith in which even the cruel Boxers could not stamp out with sword or torture, as ten thousand Chinese martyrs testify. In "The Book Fished Out of the Water" three mysterious ways disclose how God overruled a mere emperor's edict against Christians entering Japan: three shipwrecked sailors, cared for by a Chinese missionary, taught him the Japanese language so that he could prepare a gospel ready for some future day; an ignorant fisherman found a Bible in his net; and as a consequence three noblemen read it, believed it, and were forerunners of all Japanese converts; Neesima read in an American geography primer the intriguing words: "In the beginning God created the heaven and the earth," and

straightway set out for America to find this God, and succeeded, as all the world knows.

"Answering the Giant Question-mark" shows Moffat and other lamp-lighters answering, through the Bible, the African's eternal question of "How can I be safe?" It also tells the wonderful story of the Bible in Madagascar; while the closing chapter, "Speaking Their Language," follows Geddie, Paton, Williams, and Chalmers in their amazing adventures among South Sea Islands.

This little book goes out to our boys and girls freighted with the hope that they may catch the spell and glimpse the majesty of a Book which has done more than battleships or armaments or treaties to make a new world, safe and beautiful and full of the knowledge of God.

The Student Movement in China

BY GEORGE A. HUNTLEY, M. D., OF SHANGHAI BAPTIST COLLEGE

THAT was an embarrassing situation for the faculty of the Shanghai Baptist College when a delegation of the Student Council announced that the students intended to join the great students' strike, especially when the strike meant not only a cessation of classes but a relinquishing of the final examinations. Knowing, however, what that great movement meant, we said in our hearts, "God bless you," for we knew the boys would learn more during those weeks of propaganda than they ever could learn in the classroom.

The movement started in Pekin when the Chancellor of the Government University was deposed because he had the audacity to denounce publicly three Chinese officials in the government who had sold China slice by slice to the Japanese, culminating in the sale of Shantung, the home of Confucius and the cradle of the country. The students, loyal to their chief, refused *en masse* to attend classes and framed three demands to the Pekin government:

1. That the Chancellor of the University should be reinstated.

2. That the pro-Japanese officials in Pekin should be cashiered.

3. That the Chinese representatives at the Peace Conference in Paris should be instructed not to sign the Peace Treaty so long as it contained the obnoxious Shantung clause.

The movement spread like wildfire throughout the country, from north to south and from east to west branches of the students federation were formed, and with a voice that must be heeded the triple demand was made upon the Pekin Government and reluctantly granted.

During more than thirty years of service in and for China I have looked for an exhibition of true unselfish patriotism. There have been sporadic instances, but this I consider to be the first movement of any strength that was truly patriotic, and I am not overlooking the revolution of 1911.

At the Shanghai College the movement started with a great bonfire of Japanese goods. Suit cases and umbrellas, tennis-rackets and straw hats, sleeping-

mats and clothing were unhesitatingly consigned to the flames. This was an exhibition of real self-denial on the part of the boys, but they were more than willing to pay the price.

I walked one morning from the college to Yangtse-poo, and I noticed that the students had written on each lamp-post and telegraph-pole such sentences as the following: "Chan t'eo liu hsüeh puh tang nu p'u." ("You may chop off our heads and shed our blood, but we will never be slaves"). It reminded me of the old British song, "For Britain never, never will be slaves," and I think the Chinese are made of the same stuff that made our cousins "over the water."

It was easy though to write inscriptions on lamp-posts, but the true test came when a great mass meeting of students was called in Shanghai. The merchants had joined the students, and during a journey of twelve miles from the extreme east to the extreme west of Shanghai I noticed, with rare exception, that every shop and store was closed. Fearing trouble, General Lu in charge of the troops gave orders that on no account must the meeting be allowed to take place. Roads and streets were guarded by picked troops with loaded rifles and fixed bayonets, but the students approached them unhesitatingly, went down before them on hands and knees, bared their breasts and cried, "You can shoot us if you like or you can bayonet us if you prefer, but we are going through." The men rushed forward and the soldiers were so taken by surprise that they retired in disorder to their General and said, "We cannot keep the students back—they will come." And they came and had a great meeting, 16,000 strong.

Recent incidents in Foochow and Tientsin, where many students were injured, and some have paid the supreme sacrifice, have all tended to strengthen this wonderful movement.

(While the Chinese student strike was reported in MISSIONS at the time it occurred, we asked Dr. Huntley to give his description as one present, and because of his impression of its significance. The results of the movement are by no means yet to be told. Opinions differ concerning the probable effects.—ED.)

"Heaven, Earth, and Everything Became New"

*"DIDN'T I TELL YOU THERE MUST BE SUCH A GOD, BROTHER?"
READ THIS WONDERFUL STORY OF WHAT THE BIBLE DOES*

A LITTLE booklet entitled "Ebenezer" tells the life-story of Mr. K. S. Hiraide, a graduate of Taylor University, of Upland, Indiana—a story so finely typifying what the Bible is doing in Japan that we make some extracts from it. He was, he says, "a poor, miserable, wretched heathen boy," struggling desperately to find peace and righteousness, visiting many Buddhist temples and Shinto shrines, until one day in a country town he happened to see an old man reading the Bible. He begged him for it, but the old man said, "I wish I had two Bibles, but this is the only one I have." He gave him, however, a "Harmony of the Gospels."

"So I took that book," says Mr. Hiraide, "and ran back to my home, five miles, and went to my sister and told her what a wonderful man I had met and of all that he had told me. Oh, how she wept for joy! And she said, 'That is what I have been seeking for many years.' I told her what that man had told me, and she wept and said, 'Didn't I tell you that there must be such a God in this world, brother? Let us read that book.' So we did nothing but read and read. We read through that book in two days.

"Heaven, earth, and everything became new; my soul had been born into the Kingdom, and not only my soul, but also that of my sister. Both of us were saved on the same day, in the same room.

"Next day, being still hungry for a whole Bible, we left home and set out for a city to get one. We walked twenty miles and arrived at Suwa City, the county seat, one of the largest cities in the state. There were seven large bookstores in the city. We found almost any kind of a book for sale excepting the Bible. Then we searched the second-hand stores, and at last found two small Biblical magazines and a copy of St. Luke's Gospel in an old store.

"My sister was very anxious to go to Tokyo with me, but it was quite impossible for her, as there was no train or car to take. The railroad was built three years later, but there was no train at that time. So I left my sister at home and started for Tokyo the next day. Climbing over many high mountains, I walked a hundred miles in three days, got a train for twenty-five miles, and arrived in Tokyo on the next Monday. I visited my friends and testified to the saving grace of the Lord Jesus Christ, and also hunted many bookstores for a Bible, but could not find one. If I had gone to any church or mission I could have got it all right, but I did not know anything about church organizations then.

"Three months later, while I was traveling, I found a Christian mission in the city of Shimo Suwa where the preacher gave me a New Testament. Oh, what a happy boy I was! I took my sister and removed our home to that city immediately. The preacher came to live with us, and we were studying, preaching, and laboring together nine months. Mean-

while, I made trips to Tokyo twice, and at last, praise the Lord, I found a large family Bible, Old and New Testaments; I paid the price, seventy-five cents, and grabbed the Bible as quick as possible. Thus I got my first whole Bible when I went to Tokyo the third time.

"Well, when I found my Saviour, I felt impressed that I ought to make his gospel known to my countrymen, for I knew their urgent need and their actual condition. Literally millions of people are groaning in spiritual darkness, and seeking deliverance and rest for their souls. I secured some tracts and other printed matter on Christianity, and, taking a small accordion, I started preaching on the streets from town to town. Of course, I never studied theology or church discipline before, and I knew nothing about the missionary boards, or getting a salary, but this much I did know: There is a true God; Jesus is the Saviour of the world; and I am saved. I did not know how to preach, but, thank God, I did know what to preach."

We cannot find space for the rest of the story, but it is as wonderful as what has been told and reads like the Acts of the Apostles and Bunyan's "Pilgrim's Progress" blended into one. Mr. Hiraide was educated for the ministry partly in Japan, then came to college and took up theological work at Taylor University and Drew Theological Seminary, of the Methodist Episcopal Church.

Who can read such a story and hold his hand from giving the Bible to the multitudes in Japan and elsewhere who are ready to receive it?—*Bible Society Record*.

How Long Must We Wait?

One night we walked five miles to visit a Christian village where there had been no worker for five years. We found four or five girls who still remember several of the songs they had learned so long before. To be sure, the worker from another village visits them occasionally, but they are pleading for a teacher to live among them. As we were going home late that night after the service and were perhaps a mile or more from the village, a voice from a distant hillside called through the darkness. I could not understand what was said except as I judged from the answers which our worker shouted back. It was the old call, "Come over and help us." Some man out alone watching the crop in his field saw the light of our lantern and called to know who was passing. When he learned who we were he shouted, "Send a Christian teacher to our village." And the worker called back, "Pray God to send a teacher." The answer came, "I've been praying for five years." And we came on leaving him alone in the darkness and—spiritual darkness to continue praying. How much longer must he wait?



Some Characteristic Filipino Proverbs

BY JORGE BOCOBO, DEAN OF COLLEGE OF LAW, UNIVERSITY OF THE PHILIPPINES

INDICATIVE of the existence of Filipino national genius are the purely Filipino songs, legends, and proverbs which have been handed down by word of mouth from generation to generation. I have picked the following Filipino proverbs at random from my collection of several hundred, which were all obtained from actual conversation with Filipinos, mostly old men. I have translated them from the Philippine languages as closely as possible, thus preserving not only the sense, but also the mode of expression. Lord Bacon said: "The genius, wit, and spirit of a nation are discovered in its proverbs." Knowledge of Filipino proverbs therefore gives an insight into the psychology of the Filipino race.

BRAVERY. 1. A hero is braver for his wounds. 2. It is too late to withdraw when you are already wounded.

CAUTION. 1. A fish is caught by the mouth. 2. Repentance never comes first. 3. Courage is of two sorts: one goes forward; the other retires. 4. Haste creates delay.

CHARACTER. 1. Whichever side a tree leans, there it falls. 2. 'Tis easy to be born, 'tis hard to be a man. 3. He who is raised in ease is usually destitute.

CHOICE. He who is hard to suit will choose the worst.

COMPENSATION, LAW OF. You laugh today, I laugh tomorrow.

COUNSEL. 1. He who despises counsel is on the way to misfortune. 2. Whoever believes everything said has no mind of his own.

FAULT-FINDING. The fault-finder has the biggest faults.

FOOLS. 1. A wise man's joke is believed by a fool. 2. Fools earn for the wise. 3. It is foolish to argue with a fool.

FORESIGHT. 1. Strength yields to plan. 2. Working early is better than working hard.

GOOD DEEDS. 1. Good deeds are more precious than gold and silver. 2. Kindness is a great capital.

GRATITUDE. Kindness is with kindness to be paid, not with gold and silver.

HOME, LOVE OF. The pain of a finger is the suffering of the whole body.

HONOR. 1. Even the poor love honor. 2. Break your head, but not your word.

HOPE. 1. It may be mere mud, but above it is a piece of heaven. 2. I should not grieve over my misfortune, for what muddy water did not become clear?

HOSPITALITY. Though my house is small, my heart is large.

INDUSTRY. 1. A sleeping shrimp is carried away by the current. 2. A lazy dog does not get even bones. 3. Work put off ends in nothing. 4. If you sleep, brother, the crocodile will eat you up. 5. He who is always preparing to do something, never does anything.

MERIT. The quality of gold is known by rubbing it against stone.

MODESTY. 1. He who is high suffers a great fall. 2. Boast not of your self-sufficiency, for there are many rich men who have become servants. 3. The fly that rests on the back of a *carabao* (water buffalo) thinks it is higher than the *carabao*. 4. Boastfulness drives away wisdom. 5. Do not brag before landing the fish.

PERSEVERANCE, DETERMINATION. 1. A thing is near, though far, if you want it. 2. If you want eggs, put up with the cackling of the hen. 3. If you are afraid of every dog-bark you will never reach your destination.

PRIDE, SENSE OF. Do not be too near your superiors, lest they trample upon your dignity.

RIGHTEOUSNESS. He who deviates from a clear path may lose his way.

RUMOR. 1. A whisper is louder than a shout. 2. The earth has ears, rumor has wings.

SHREWDNESS. 1. If you want to fool, pretend to be a fool.

TEMPTATION. 1. A piece of green wood will burn if placed near the fire long enough. 2. A wanderer will sooner or later slip. 3. A soft snare has a tight hold.

THRIFT. Easy earning means quick spending.

TRUTH. A liar loves to take an oath.

The Filipinos are not a hermit nation. They have taken from the West whatever they thought was good for them and suitable to their conditions. But above these outside influences they want their national genius to rise and reach higher levels of perfection. It is thus, and only thus, that they can fulfil whatever destiny Providence has set for them, and contribute their own culture to the general progress of mankind. A chance to do so is what they wish.



THE EDITOR'S POINT OF VIEW



The Next Step

REGARDLESS of the outcome of the effort to raise One Hundred Million Dollars, it is timely now in this betwixt-and-between period to consider what the next step should be in our churches. For a number of years now we have been in constant campaigns. It could not be otherwise, because our system brought the annual crisis in our missionary enterprises, and it was always necessary to bring financial pressure to bear at some point. One great incentive connected with the present campaign has been the fact that its success meant the relief of the churches from this particular kind of pressure for the coming four years. This would leave the churches free to lay out their spiritual and informational and evangelistic plans without fear of being suddenly broken in upon from without.

Assuming that the burden of campaigns is thus lifted, what is the special work to which the churches should now give earnest heed? Unhesitatingly we should answer, the cultivation of a higher type of spiritual life. The word spirituality is often abused and misinterpreted and even made odious, yet there is no word to take its place. True spirituality is the essential possession of a true church of Christ. A spiritual membership makes a powerful church in outreach and influence. Nothing else can take the place of spirituality, if the church is to be the divine agency for the salvation of men.

What do we mean, then, by spirituality? A life dominated by the things of the spirit, not by the material forces. The illustration is found in the life of our Lord. In him the spirit is always seen to be supreme. He invests the soul with the supreme values. The soul life is the spiritual life. The soul possessed of and dominated by the spirit of Jesus represents spirituality, as we apprehend and use the word.

The spiritual life can be cultivated. It must be if Christians are to grow and the Christian church is to fulfil its divine function. We must bring the word down from the realm of the abstract into the concrete and practical forms of life and service. Mission study is a means of spiritual cultivation. Prayer is the open channel of spiritual development. Consecrated effort is a certain means of spiritual growth. The Bible is the fountain and source of spiritual inspiration.

Without any reflection upon the churches, no one will doubt that there is general need of a spiritual revival. For this the churches should pray until the revival comes. This does not mean an evangelistic campaign. It means the regular, quiet, unheralded, devoted, prayerful, and persistent seeking, by the members who know what the spiritual life is, of the outpouring of the Holy Spirit upon the people, the

creation of a hunger and thirst after righteousness that shall result in a new life among the entire membership, and an arising in power to prove to the world what the religion of Jesus Christ can make of men and women who have found in him their life, and who draw from him spiritual power for their work of unselfish blessing to others.



Our Likes and a Query

WE HAD OCCASION in the recent campaign to call upon a member of a certain church, with intent to secure a pledge for the New World Movement. There was no question as to the financial ability of the member solicited; but the only reply to the presentation of the world cause was the statement, apparently made with the sense that it entirely covered the point, "Well, I don't like the preaching and I don't think I'll give anything there." It was in vain that the point was pressed that this was not giving to the church, and that whether one liked the preaching or not was scarcely a sufficient reason for non-support of church and missions. The obligation to the Master carried no weight, evidently did not enter into consideration.

How many church-members are there who gauge their interest and giving by their like or dislike of the preaching or the pastor? And the query that came, as this reply was made, was this: How would that member like it, if in some future day, when the Judge was met, he should say, "Oh, I don't like your looks; I don't intend to let you enter into my kingdom." What a blessing it would be if the fact of the sure coming of that great day could be vividly realized when these petty evasions and excuses are offered for not doing one's duty.



The Propaganda of a Cult

IT WAS OUR FORTUNE recently to run across a new kind of propaganda that is apparently effective in our larger cities. Sometimes the label is New Thought, sometimes Bahaism or Theosophy. The special brand that we came across was a curious mixture of Buddhism, Brahmanism, Hinduism, and Americanism—the latter consisting of a peculiarly unethical and miserable sophistry. It was the chance use of the word missionary in presence of a young woman calling upon a neighbor that brought the exposure of what this cult is doing.

"Don't say missionary to me; they are just a money-making, treacherous lot of people, who go abroad to break up the beautiful life of the really

holy people there, and become millionaires by going into commercial schemes. They are a disgrace to America."

The idea of missionary millionaires was new to the neighbor, as it will be to the missionaries who read this, but it led the neighbor to ask where her guest had obtained her information regarding the missionaries. She discovered that the young woman was a devotee of a certain teacher of the higher thought, who had instructed his pupils as to the true character of the impostors who went to India to make money and incidentally to obtrude their false teaching into the pure and holy precincts of the true religion of India. The further discovery was made that the teacher was also seeking to divorce the young woman from her family and from her money, the evidences of his fraudulent character being clear.

Investigation induced by this incident tends to prove that there is a widespread propaganda of this type carried on in this country. It is fostered by the Indian swami, favorites in fashionable society circles, and by the Indian apostles of unrest, as well as by fakers of American birth, who know how to inveigle silly girls and women. There seems to be no help for it, as it is not often that the false teachers can be caught in dishonesty and brought to book. In the case cited, here was a young woman brought up in the church, allured by the claims of a superior intellectual cult, drawn away from her mother and family, filled with mythical stories concerning the Christian missionaries, and made a bearer of false witness.



A Business Man's Practical Suggestion

AFTER HE HAD been working hard as captain of a team, seeing the campaign through and his church going beyond its allotment, a business man remarked that he did not see why the campaign organization should not be continued and kept permanently at work as a factor in the church life. It surely was good sense to conserve all the positive values of the New World Movement.

Can anyone see why not? Here is a trained force of workers, and the organization adapts itself admirably to church visitation, to promotion of friendship and fellowship, and to definite forms of activity for church and Sunday school. The experience gained in canvassing will prove of much value, and the acquaintances formed should make the church a more truly social meeting ground. We gladly pass along the business man's suggestion.

Teamwork makes for fellowship, and fellowship makes the victorious church of Christ.



MISSIONS' Convention Issue

CHANGING THE CONVENTION DATE to the latter part of June makes it necessary to form a new plan for our convention report. As we have no August

issue, the July issue will be later than usual, so as to include the Buffalo meetings. We expect to give our readers a pen picture, not a detailed report, and to close this by telegraph, so that the number may be in hand the first week in July. In this way we shall have a seasonable and prompt report, and be ready in September to plunge into the work of the fall campaign of promotion and inspiration.



The "Minuteers" or Minute Men

THE ARMY OF Baptist Minute Men and Women that has rendered invaluable service in the New World Movement campaign surely will not disband on May 2, as though its mission was accomplished.

The suggestion is an excellent one that, after having done their part to prepare the way for the assault, it will be well for the Minuteers (the name given in Indiana) to be seen in line with the assault, and then, the objectives having been gained, preparing the way again with a new chorus of victory, thankfulness, praise, and determination, that spells defiance to the entrenchments of sin that have yet to be stormed.

The Financial Campaign is but one assault, one phase in the great drive that is being opened with the New World Movement. The advance is to go on and on as we hope without ceasing, and there will remain much to be done.

It is hoped that the Minute Men and Women will go on with their task. It is the desire of the General Board that they keep step with the advance and prepare the way for further new offensives of the New World Movement of Northern Baptists.

NOTE AND COMMENT

¶ "The Christ we will not share we may not keep." That is the significant heading we find in a religious exchange. Profoundly true, and the basis of missionary endeavor.

¶ Dr. Allyn K. Foster says he has never had greater enjoyment in service than in his present experiences with the students in our colleges, as he seeks to bring them to life enlistment in definite Christian fields, at home or abroad. A keen student himself, thoroughly acquainted with the student's problems and questions, he is admirably adapted to lead and stimulate them. In the personal contact and the large opportunity for influence is found the joy of a fruitful ministry.

¶ By the securing of its great Centenary Fund of \$113,000,000 the Methodist Episcopal Church North has been able to gain a decided lead in many parts of the mission field. The money has been at hand for expansion, while our missions have remained ill-equipped and undermanned. In the case of immediate relief in the war-stricken sections of Europe, for example, \$12,000,000 was appropriated to launch and support relief projects in Jugo-Slavia, Austria, Hungary, Italy, Rumania, and Bulgaria. In France thirty-two Marne villages have been rehabilitated, these being assigned to the Methodist Church by the French Ministry of Reconstruction. The Centenary has a corps of fifty-six trained social welfare workers in Europe, and is establishing social centers

in the villages. Schools and orphanages are also being established. It was a wonderful thing to be ready, and the advantage gained in development of mission work is legitimate. They who sow have the right to reap.

¶ It appears that certain of the London papers carry startling stories of increase in crime, pauperism, insanity, revolution, labor troubles, and other menaces, attributing them to prohibition. This is in the effort to stem the rising tide of public opinion in favor of prohibition in England. Well, the British press is only following in the wake of such New York papers as the *Times*, *World*, *Sun*, and others. The attempts to discredit and falsify facts concerning prohibition have been among the most discreditable features of metropolitan daily journalism ever exhibited as yet.

¶ In response to a request from the Editor, Miss Applegarth kindly consented to tell our readers what her new missionary text-book on the Bible is like. No one else knows so well, assuredly, and her review will cause our readers to get the new volume at the first opportunity. Mrs. Montgomery has given a similar review of her text-book on the same great theme, and by and by we shall have a special Bible number to add to the interest of this Bible year. These reviews make one of the new features of this issue.

¶ Armenia has been set up as an independent republic, and presumably the League of Nations expects to see to it that Turkey does not annihilate the new state. There is to be no mandate for Armenia, however, since Great Britain is not willing to undertake the task and this country is not in the league. The whole situation with regard to Turkey is sorely disappointing; and indeed this may be said of the situation in Europe generally. The new spirit of brotherhood and affiliation which the war engendered has yielded with startling rapidity to the old selfish and jealous spirit that has embittered the past and made war possible. Where is the new world of which we have been dreaming? Where are the idealists? Surely the call upon the Christian church in all lands is to penitence and prayer. This is the day of days for a vital and compelling Christianity.

¶ We think Dr. Macfarland, the general secretary, is right in saying that in these days when the movement for Christian cooperation is in some peril on account of the confusion resulting from the different unrelated movements in its interest, the Federal Council holds a strategic position as the clearly defined and regularly constituted organization representing the denominations by their official action. Upon the vitality of the Council the entire cooperative movement seems largely to depend; hence the immediate future of the Council is of great importance to the Christian world.

¶ Three new Asiatic republics have been formed, under the recognition of their independence by the Supreme Council in Paris—Armenia, Georgia, and Azerbaijan. Armenia we have learned about through the awful sufferings of her people at the hands of the Turks. Georgia is the home of an ancient people who have been Christians for centuries despite Moslem persecution. Georgia and Azerbaijan, the latter inhabited mainly by people of Turkish race and predominantly Mohammedan, will have to be located in your atlas. If the Turks are dealt with as they ought to be by the League of Nations, these new republics may have chance to live and their people to be free from the terror that has made their past wellnigh unparalleled and a scandal to the powers that have, through selfish interest, permitted it.

¶ One lesson that the present campaign has taught us pretty thoroughly is the imperative need of missionary education, and more education, and still more. Not until the stupendous task is undertaken of reaching the local churches to the last one in remote parts does the realization come of the

vast areas of ignorance as to missionary enterprises in which we are engaged. The difficulty of arousing interest where knowledge was wanting has been patent to the workers. The campaign has proved that MISSIONS was never so needed, and that we must put it in all the churches before we can hope to inspire them with the will to do. As an essential part of missionary education, we suggest the slogan, "MISSIONS in every family in every church!"

¶ That the United States has a direct responsibility, together with Great Britain, for the continued introduction into China of the drugs that are ruining China as opium did, is the charge laid by Prof. John Dewey, of Columbia, who has been investigating in China and finds conditions that should arouse the Christian conscience of the nations that permit commercialism thus to disgrace civilization.

¶ It is now two years since General Allenby entered Jerusalem and in celebration of that event the Presbyterian Church of Scotland proposes to raise a fund of \$250,000 and found a Presbyterian church in that city. In connection with the church will be a hostel for the accommodation of travelers and a school for Bible study where divinity students may be cared for.

¶ We are indebted to Mrs. MacLeish for a copy of the memorial in which have been preserved the home letters of Lieutenant Kenneth MacLeish, the aviator who met his death while in the service of his country, engaged in combat with enemy airplanes. His record was brilliant, and closed heroically an unusually sunny and sympathetic life. The heart of American youth breathes in the letters, with a patriotism and idealism that are the hope of our nation.

¶ Roger W. Babson, the statistician, makes the charge that Senator Smoot and his associates have tried to hold an invisible control over a large portion of the Washington news; that by a rider to a recent appropriation bill the senator secured a requirement that all government bulletins receive the O. K. of the Joint Committee on Printing, of which the senator is chairman—thus virtually bringing all the government official bulletins under the control of a Mormon. Mr. Babson insists that in no country—not even Russia or Germany—has there been given to any man such power to censor public officials. He insists that the law should be repealed or the senator should resign from the committee. If the facts are as he states them, certainly he is right in this conclusion. It is a pity that the people cannot know all the insidious influences that are at work in Washington. There will be a housecleaning some day.

¶ It has been proposed to change the seat of government in China from Peking to Shanghai. The object is to find a neutral point at which the factions of North and South China might come together and pacify the country.

¶ The American Lutheran Church has been engaged in raising a fund of \$1,800,000 for the relief of suffering in Central Europe. The *American Lutheran Survey* says that from the reports made by the special Lutheran commissioners sent to Poland, Hungary, Austria, and Germany, the fund should be at least \$5,000,000. The conditions they report are a striking illustration of the truth that a nation, like an individual, reaps what it sows.

¶ Victor Hugo forty years ago spoke of the "United States of Europe." The League of Nations might make such an ideal realizable. Then militarism would be dead, billions be saved for education and progress in the pursuits of peace, and the United States of Europe would stretch fraternal hands toward the United States of America.

The Chinese Christians Set Apart Barnabas and Saul

BY HELEN BARRETT MONTGOMERY



ONCE more the old scene in Antioch in which the infant church under the guidance of the Holy Spirit sent forth her best and bravest as missionaries is re-enacted in far-away China.

A Chinese Home Missionary Society has been formed, a field has been selected, the first band of evangelists and teachers has been sent out to survey the field chosen, to work for a year, and to report to the churches sending them forth. Funds to support them have been contributed by churches and individuals not only in China, but by Chinese living in other lands.

The organization of the society arose in the conviction that "China's hope is in Christ and in him alone," and that Chinese Christians should not leave to foreigners the burden of evangelization, but should themselves attempt on a worthy scale the carrying of the gospel to the provinces as yet hardly touched by the message.

It was decided to send the commission to dark Yunnan. Seven members made up the party that sailed from Shanghai, March 21, 1919. Six were Chinese, three men, three women, and one Miss Mary Winde Gamewell, an American missionary who accompanied the women of the party in an advisory capacity.

The party went by boat to Hong Kong, where they were most hospitably and enthusiastically entertained by the Chinese Christians; thence again by boat to Haiphong, where they took the steep little French railway through marvelous mountain scenery to Yunnanfu, the capital of the province.

The three Chinese women remained in the city to begin educational work among women and girls, while the men proceeded on horseback to visit the province in order to determine the best center for permanent work. Under the guidance of the missionaries who had gone before to open up this most difficult field to the gospel the three Chinese pastors departed north, south, and west to do the most difficult piece of travel imaginable. The further one penetrates into Yunnan the higher and more precipitous become the mountains, the more hazardous and slippery the passes. Here in these high valleys nestle Chinese villages wide open to the gospel. Here perched upon frowning heights are the towns of the tribes people.

While the men were absent on their journey of friendly approach to the people and inspections of the country, the three Chinese women had been busy interpreting Christianity to the women of the capital. They opened two schools and a kindergarten, spent their afternoons calling at the homes of the people. God gave them wonderful access to the people, who understood from the first that their purpose in opening the schools was primarily to teach them about Jesus Christ.

Meanwhile the Christian churches of China have

been stirred by this new enterprise of theirs as never before. In several cities local communities have been formed to sustain the movement. The chief of the governor's staff in Yunnan has written a cordial letter expressing his appreciation of the efforts of Chinese Christians to bring the light of the gospel into his dark province. Contributions are pouring in from many sources, Madame Nieh, of Shanghai, and her family have promised \$600 annually. One old lady in Honan, whose entire worldly capital is \$100, has given ten dollars. A young teacher in Hupeh sent \$20.30, her entire savings for two years, earned by sewing out of school hours. Young students in America and England have sent their contributions, as have Chinese Christian churches in many localities. The funds received in the first few months amount to \$10,000.

This movement marks the beginning of a new era in the history of the Chinese Christian Church. No longer in leading strings, it has celebrated its coming of age by bravely shouldering the responsibility of making Christ known to the millions of Chinese who as yet know him not.

The Chinese Home Missionary Society represents Christians of several denominations. It has adopted no creedal formulation, but has made it clear from the first that its missionaries went out charged with the old apostolic commission. They were to emphasize the New Testament teachings regarding the one God, salvation through Christ, the death, resurrection, ascension, and return of Christ, power through the indwelling Spirit of God, prayer, evangelism, and the Christian graces. With such a message they cannot fail.



In An Indian Village

Once when we approached a group of people winnowing grain, an old man's face brightened and looking around he said, "Where is she who told me that good thing?" and he began to inquire for the itinerant Bible-woman. I asked him what the good thing was. In answer he folded his hands and began to pray, "Jesus Lord take away my sins and give me peace." His wife coming nearer said, "What joy fills my heart because Jesus is near me. Every day and several times a day we say those words."

In another village where there was no worker we began to call the children together for Sunday school. An old woman, so old that she was shaking with the palsy came out of her house, clapped her feeble hands and trembling voice joined in the song. She was doing this every day they told us. I asked her if she loved Jesus; her face brightened and she said: "My Jesus, he was born in a cattle shed for me and he has a mansion in heaven for me, so I love him." She tells the story of the Bethlehem star as though she had been there.—*Missionary Letter*.



Twenty-five Years of Devoted Christian Service

HE entered the doors of the Kanagawa School twenty-five years ago and was accepted as the headmaster in this then small and not well-known school for girls in Yokohama, Japan.

Fujimoto San was a young man with a fine education. He was not a son of wealth, but had worked for what he had acquired. He and his widowed mother were strong Buddhists, but after only a few months at this Christian school he heard and answered the call of Christ and became as strong a Christian. Contrary to the ways of many young Japanese men he was frugal, and soon was able even from his first small salary of eighteen yen per month to ask his mother to come to Yokohama and make a home for him. At first the mother refused, for she was so very angry at his having become a Christian. However, mother-love won, and on the conditions that she have her idol shelf as always and that Christianity should not be forced on her, she came, for he was her only child. As time went by she saw Christianity lived by her son, for he had a very quick temper to which he formerly had given way at every slight provocation. She saw him often overcoming this temper and she wondered. Fujimoto San was frequently called upon to preach because he was both brilliant intellectually and gifted as a speaker.

In 1898 a new chapter opened, for he married beautiful Wistaria, one of the loveliest graduates of Kanagawa, a devoted Christian and a fine student,

often writing beautiful poetry. Thus was there another Christian home established in Japan.

During the following years came the children in the accompanying picture. Certainly intelligence and happiness shine from the faces of those seven children, and most beautiful of all is the mother.

Muji, the eldest daughter, shows the fine characteristics of her parents. This April (1920) she graduated from the collegiate department of Kanagawa. That she is popular is evidenced by the class and school offices to which she has been elected. She is now the efficient president of the Y. W. C. A. Her major subject is music, and next year she is to be assistant teacher of music in the school. *Seichi*, the eldest son, is in the fourth year of high school; while *Sachi*, standing at his left, is in the second year of the Kanagawa High School, and *Yori*, at her father's right, and *Eiji*, in front of him, are in the primary department. Little *Kenzo* and baby *Kazu* are not in school yet, but "just keep mother company at home."

The years, as in all homes, have shadow mixed with sunshine. Sickness and meager salary and ostracism at times for Christ's sake this family has known. Experiences that go to make Christian heroes have been theirs, for Fujimoto San has refused flattering offers of positions much more lucrative than headmaster of the Girls' School at Kanagawa. Guests in this home are always impressed by the strong filial love and courtesy of its members.

Cooperative Contacts with the Frontier Fields



THE MISSIONARY, THE BIBLE, AND THE HOME ON THE FRONTIER

The colporter missionary goes from home to home, holds religious conversations and leaves some good literature. On Sunday he preaches wherever he can gather a small group of people to hear the gospel. It is hard to tabulate the results of his work, but a single visit from this man of God has often changed the outlook of a whole family. In the instance pictured above, the new home was without a Bible, and the visitor was eagerly welcomed.



COLPORTER MISSIONARY IN THE FAMILY CIRCLE AROUND THE FIREPLACE



THE MISSIONARY CAMPING BESIDE THE TRAIL

The colporter missionary spends his time in the open. Sometimes he cannot reach the distant schoolhouse where a service is to be held unless he starts early and camps for supper beside the long trail. There are few hardships he does not experience, and few situations which he cannot compass. But he has rewards and compensations such as are known only to the self-sacrificing workers who count it all joy to endure hardship as good soldiers of Jesus Christ.

“From the Missionaries Down to the Secretaries”

The Frontiersman

HE knows what it means to live far from the centers of civilization. Inured to hard toil and denied many of the comforts which, to people less hardy, seem indispensable, he has compensations hardly to be surpassed. He has learned how to take care of himself in the wilderness, where, to survive, no man may depend upon another. He has learned how to find his way across a trackless desert or pick the best trail down a precipitous mountainside. He knows what it is to drink in the atmosphere of freedom. With eyes that are keen and far-seeing, nerves of steel, and an endurance that seems well-nigh miraculous to the uninitiated, he has been able to battle against odds and win a place in an environment where only the strong survive. To win his friendship is to possess a treasure more precious than gold, for in a school that has reared no artificial standards, he has learned to be a judge of men.

Striving for worldly gain in a land that awards its prizes only to the strong-hearted and persevering, the great majority of the men the missionary meets have taken on the characteristics of the rugged frontier of which they are a part. They comprise the cattlemen, sheepmen, cowboys, ranchmen, freighters, miners, trappers, prospectors, and floating adventurers in the remote and thinly settled sections of the West. Gathered from all parts of the world these men are of infinite variety in tastes, dispositions, and manners. No matter by what principle of classification the missionary judges them, he knows that their coming to the West is an evidence of their energy. He knows that just as the volcanic dust, blown here and there by the winds, will make the finest farms when subdued by the harrow and irrigation hoe, so these adventurers, shifting like the sand from place to place whither fortune or caprice of will drives them, can settle down and become as desirable citizens as the nation holds.

The missionary may see the barren foothills and the desolation of sage brush and lava deserts, but he does not forget that beneath the rocky hillsides there may be found silver and gold, and where only sage and rock are discernible there may appear, in time, the gold of ripening grain and the royal purple of the blossoming alfalfa. And in like manner he sees the rough outward characteristics of the men of the sage brush country, but he does not forget that underneath their roughness is a heroism that has paved the way for a new country and a new civilization.

The Men Who Are



TWO CHARACTERISTIC TYPES PHOTOGRAPHED AND DE

"Have the elder races halted,
Do they drop and end their lesson,
Wearied over there beyond the seas?
We take up the task eternal,
And the burden and the lesson,
Pioneers, oh, Pioneers!

Are Making the West



HED AND DESCRIBED FOR "MISSIONS" BY COE HAYNE

"All the past we leave behind.
We reach out upon a newer, mightier world,
varied world;
Fresh and strong the world we seize,
World of labor and the march,
Pioneers, oh, Pioneers!"

The Missionary

CAN we pay too high a tribute to the men bearing commissions from our Home Mission and Publication Societies to labor in the missionary fields of the frontier? Yet in no sense do they ask for our sympathy or charity. Like the frontiersmen with whom they labor, they are willing and capable of carving out and winning places for themselves in desert spaces or mountain wildernesses. They have responded to the challenge of a difficult yet worthy task.

The colporter-missionary or the missionary pastor is a frontiersman. He must have real hope and a program. He must be full of courage and resourceful, and like a prospector rejoice in his task and believe in his opportunity. Every day he is thrown into contact with men and women willing to deny themselves comforts for the sake of developing the material resources of the country, and in like manner he must forego and undergo much for the development of the religious life of the section in which he has chosen to work.

"Should I not be willing to pioneer for souls?" Unequivocally the missionary says yes to this question.

The missionary's trips on the desert during the heat of the summer are often terrible—even worse than during the winter. The long, hot, dusty journeys are unavoidable, hence he accepts them philosophically. It is not so difficult to endure hardships when at the end of a long drive a comfortable home and an appetizing meal await one. Yet not unfrequently the missionary is of necessity his own housekeeper, hence he is obliged to cook his own meals. Even the ranchmen's homes hospitably thrown open to him are destitute of many of the comforts common to more settled communities. Yet he never feels uncared for; he adapts himself to all conditions; and with him whatever is offered is a feast.

The illustration shows one of our colporter-missionaries with his machine stalled on a mountainside during the rainy season. His appointment lies eighteen miles ahead of him. The ranchman, happening that way, is only too ready to render what assistance he can. Both have time to chat a while and glory in one of the fair scenes which only the Divine Artist is able to paint.

"Yes, this is my parish," said this missionary one day. "It reveals continually unlooked for beauties. It is mine. The eagerness of the people in these isolated communities to hear the gospel is something beautiful to see. Everywhere I find a welcome. Yes, I love it here."

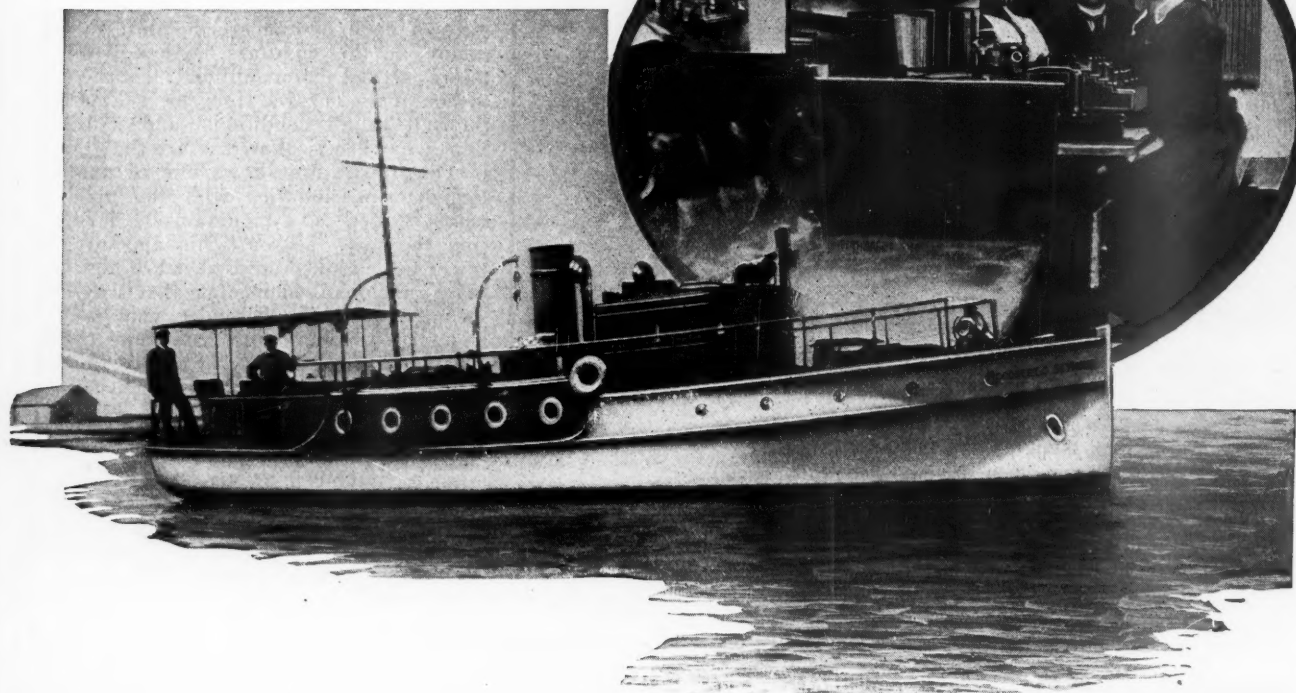


The Chapel Car and the Gospel Cruiser in Home Mission Service

The Home Mission and Publication Societies carry on a cooperative work by means of the Chapel Cars, seven of which, owned by the Publication Society, are available for service under the supervision of the State Convention Secretaries where the cars are employed. Each car is a chapel in itself, with living quarters for the missionary and his wife. In these cars people are gathered in public services where there are no places of worship. At present car *Evangel* is in Nebraska, *Emmanuel* in Colorado, *Glad Tidings* in Missouri, *Messenger of Peace* in Washington and Idaho, *Good Will* in Oregon, *Herald of Hope* in West Virginia, and *Grace* in California.

In the many arms and inlets of Coos Bay and Puget Sound are many islands and villages where pioneer conditions prevail. Isolated com-

munities are reachable only by water. "If only we had a colporter in a boat!" That thought gave birth to the Gospel Cruiser. Two of these, *Robert G. Seymour* and *Life Line*, are in commission on Puget Sound and Coos Bay respectively. The salaries of the cruiser missionaries are paid by the Home Mission Society, the cost of maintenance by the Publication Society. Joint Secretary Geo. L. White, with headquarters at Los Angeles, has general supervision.



Sending Chinese Brides to School

BY MRS. F. C. MABEE, OF SHANGHAI

AMERICA has been full of drives during the years of the war. I suppose the "driving" will still go on as other needs present themselves, but I venture to say that we have had a drive here, the like of which America has never heard. Let me digress for a moment to explain the situation. Through the interests of friends in the United States, we were able to bring back with us eleven scholarships of thirty dollars each to be used for the wives of our college students. Women's education in China is far behind the men's. *Fifty Chinese men are educated where one woman is.* Since marriage in China takes place at an earlier age than in America, it happens that many of our eighteen, nineteen, and twenty-year-old students in school are already married and have children. These wives, of course, have been picked out for them by their parents, were not seen, as a rule, by the husbands-to-be until the time set for the marriage, and are usually girls of little or no education, almost always non-Christians. Imagine, if you can, young men studying earnestly in a Christian school, forming high ideals, becoming Christians, developing characters which are to mean much to China; then imagine these boys in vacations and after graduation going back to their homes, going to wives uneducated and ignorant of all the higher things of life, utterly unable in most cases to sympathize with the ideals and purposes of their husbands. Can you think of a greater tragedy? Can you see how the wife pulls the husband down because she cannot share his life nor train their children?

So much for the digression; now for the "drive." During the last two weeks we have undertaken to stir up our married students about their uneducated wives, trying to make them see that it isn't yet too late to do something, that if they have struggled for years to get an education for themselves, they must struggle as hard, and immediately, to get an education for their wives. Every married man in college has been interviewed, the facts found out and recorded, and many interesting stories brought to light. One boy in the junior class of college said that he was engaged to a girl whose mother had died, he heard, of tuberculosis. He didn't know whether she had the disease herself or not. Once he had seen a man whom he knew was the girl's father, but he hadn't dared to speak to him. Another boy said that he was very anxious for his wife to study, and that his wife wished very keenly to go to school; but he said that there were three or four brothers' wives in the same home (his father's) and that no privilege could be granted to one which the others could not have, and of course it was impossible for all of them to leave home. Another boy in the sophomore class said that his fiancé was an only daughter and so precious in the eyes of her parents that they could not allow her to go out of the home for an education. Many boys told us how anxious they were that their wives should become Christians and have enough education

to make good homes and good mothers and to help in community life.

The main difficulty proved to be not in the interest or desire of the husband, for most of them were very enthusiastic over it, but in gaining the consent of the husband's parents to allow the daughter-in-law to go out of the home. In China the wife is not so much a wife as she is a daughter-in-law; not so much under the control of the husband as she is under the control of the husband's parents. Since the daughter-in-law is often a mere servant in the home, it becomes a hard matter for the parents to allow their "maid of all work" to go away to school. To accomplish it the son often has to set his will against his father's, a very unfilial act; sometimes a reconciliation may take place later; sometimes a rupture is made which will never heal. We shall never know all the difficulties these students face.

After all the records had been completed, we invited Miss Jones, principal of the Huchow school for young married women, to come down under the auspices of the Christian Home Club, and speak to our students about woman's education in general and her school in particular. She came and brought with her, much to our delight, three of her school women and their three children. These women told in a very attractive manner how the school had helped them, how they learned to take care of their children and the home, and how they did practical school work in the neighborhood. I believe that the delightful way in which they represented the school and its spirit and the darling children they brought with them have helped a good deal in arousing enthusiasm for the school among the college men. Miss Jones gave a fine address on what women in other lands had done during war days because they had Christian education and were capable of standing behind the men who were fighting. After the address was over, twenty men had private conferences with Miss Jones in regard to their specific problems. We hope and believe that as a result of this drive and Miss Jones' help, a number of our students may send their wives either to the Huchow school, which we believe to be the most practical school for these young married women to attend, or some school near their homes.

A campaign of this kind could not have been conducted if we had not had in hand the eleven scholarships to back up our words. Again and again we heard: "Even if my father would consent to my wife's going to school, he could not pay her tuition." Then we answer: "Kind American friends who are interested in Christian homes have given the money. You get your wife there and pay her board—we'll look after her tuition." The need is tremendous, greater than I thought when I was in America. Pray that the eleven scholarships may indeed remake eleven homes, because the wife as well as the husband will have had opportunity to learn of Christ and opportunity to study.

Financial Ingathering Report to May 11, 1920

BY J. Y. AITCHISON, GENERAL DIRECTOR

OUR people have scored a most remarkable triumph. Returns from the Hundred-Million-Dollar Campaign to date are still incomplete. We are able to report May 11, cash and subscriptions amounting to \$55,794,953.44. A large number of churches, at least ten per cent, have secured their full quotas. The reports of spiritual quickening in these churches are most heartening. A large number of churches are still working faithfully to reach the goal.

It should be borne in mind that in many of the States only the subscriptions from a comparatively small percentage of the churches are included in the figures given above. One State with 400 churches reports for only 78 churches, while another with over 60 counties includes returns from only 40 counties. In another State the returns are from 55 per cent of the churches; in another, only 19 per cent of the churches; and in still another, 23 per cent.

There are also a great many churches which for various reasons have not yet organized their efforts, but which report they have every expectation of reaching their allotment. It will take some time for the returns from all such churches to be tabulated. When these returns are in and tabulated, the total will be greatly increased.

Churches and individuals which have done their best in this campaign are experiencing a wonderful spiritual blessing. On every hand we hear of a flood-tide of spiritual power, of conversions, of baptisms, of large ingatherings into the church. We hear also of pastors' salaries raised, and of church debts cleared.

An effort will be made to help those churches which are now working on the canvass, and also to render such assistance as may be necessary to the churches which have not yet organized their campaigns. Every effort will be put forth to carry the campaign through to successful completion, so that when our people get together in Buffalo, June 23-30, we shall be able to report victory. *This is a time for faith, for hope, for hard work. Let us thank God and take courage.*

Telegraphic Tabloids

EXTRACTS OF FIRST TELEGRAMS SENT IN BY COUNTY DIRECTORS OF PROMOTION AT THE BEGINNING OF THE WEEK OF INGATHERING

West Medford, Mass.: Sunday noon over the top with \$3,000 margin.

Rumanian Mission, Gary, Ind.: Subscribed over \$2,000.

Emanuel Church, Wheeling, W. Va.: Allotment \$15,000. Already subscribed by team workers.

Kenoba Church, W. Va.: Allotment \$8,000. Subscribed \$12,000.

Seven Churches, New York City: Allotments raised first

day. Judson Memorial with allotment of \$15,000, pledged \$18,000.

Fifth Avenue Church, Huntington, W. Va.: Allotment \$150,000. Subscribed over \$100,000 first day.

Thermopolis, Worland, Wyo.: Raised quota in fifteen minutes.

Seven men in Toulon Church, Illinois: Gave to missions last year \$187.64; same seven men pledged \$7,750 yesterday to missions.

Fremont (Nebraska) Church: Quota \$33,400. Team workers subscribed over \$15,000.

Roselle (N. J.) Baptist Church: Quota \$32,296.44. Fifty-two team workers subscribed \$14,003.80 before canvass started.

Emanuel Baptist Church, Wheeling, W. Va.: Has "great spiritual awakening when teams alone go over the top in New World Movement."

Green Lake, Western Washington: The first church in western Washington to go over the top.

Italian Church, Philadelphia: Allotment \$2,300. Subscribed Sunday, April 18, \$2,400. Amount now raised to over \$3,200.

Polish Church, Philadelphia: Allotment \$680. Subscribed over \$1,300.

First Italian Church, New York: Allotment \$1,082. Subscribed \$1,250.

Report by States Up to May 3

STATES	Quota	April 25	April 29	May 3
Arizona	215,000	82,462	151,811	203,191
California—N	1,729,900	217,000	468,033	605,135
California—S	3,669,000	.....	1,015,410	1,587,928
Colorado	1,301,000	127,000	265,000	421,000
Connecticut	2,255,000	132,042	555,185	959,388
Delaware	150,000	15,720	15,720	41,046
Dist. of Columbia	200,000	.....	33,000	132,000
Idaho	287,000	.....	100,107	140,579
Illinois	7,108,000	490,110	1,380,123	1,762,252
Indiana	3,500,000	400,000	1,017,000	1,233,000
Iowa	3,270,000	300,000	760,000	1,007,000
Kansas	3,085,000	45,000	533,149	704,456
Maine	2,050,000	141,000	363,000	600,000
Massachusetts	7,877,000	1,300,000	2,250,000	3,520,811
Michigan	3,500,000	.....	1,200,000	1,325,000
Minnesota	2,640,000	247,443	458,800	708,810
Missouri	1,000,000	.....	288,000	470,000
Montana	200,000	35,708	78,000	112,000
Nebraska	1,506,000	176,000	350,000	548,000
Nevada	51,000	8,012	14,474	16,175
New Hampshire	1,107,000	.....	310,000	450,000
New Jersey	5,341,000	281,159	1,546,700	2,000,000
New York—Upper	7,606,000	1,311,193	2,607,284	3,763,332
New York—City	10,000,000	1,500,000	4,290,615	5,050,000
North Dakota	200,000	.....	125,000	166,000
Ohio	7,000,000	544,200	1,500,617	2,565,860
Oregon	1,045,000	145,000	266,000	375,000
Pennsylvania	8,968,000	763,863	2,597,055	3,298,356
Rhode Island	1,320,000	.....	511,388	684,498
South Dakota	640,000	.....	181,000	235,000
Utah	75,000	.....	45,000	46,216
Vermont	650,000	.....	175,000	426,923
Washington—E	626,000	216,000	286,270	363,000
Washington—W	830,000	117,000	246,000	378,875
West Virginia	1,980,000	.....	550,000	778,000
Wisconsin	1,540,000	.....	355,500	456,000
Wyoming	113,000	.....	45,500	83,300
Mission Fields and Individual Gifts ..	.....	.....	9,000,000	9,000,000
Totals .....	.....	8,595,912	35,935,741	46,218,131

Among the Byways of Assam

BY MABEL B. CROZIER, OF UKHRUL

IT was on a clear bright day that Dr. G. G. Crozier and I started on a long anticipated tour among the Kuki villages north of Imphal. The two ox-carts which had been engaged to take us the twelve miles to the foothills did not arrive on time, so we were delayed for several hours. The doctor went ahead on his bicycle to let the waiting hillmen know we were coming. We surely were coming! At the rate of one and three-quarter miles an hour. When I thought that I must be at least half-way there, I spied the three-mile post, and later when I was *sure* I was near, I saw the six-mile post! At dusk the doctor met me with the news that we must go on that night, for the men had not brought food. At eight o'clock a three-day camp outfit was transferred from carts to men, the bicycle loaded on one cart, lanterns lighted, and the procession started. Dr. Crozier made a bamboo chair in which I was carried by four men, while he rode on a pony sent him by a teacher. According to some, that ascent up the mountain was two miles; others declared it was three or four, while the teacher ventured six! It was probably nearer ten. On the mountainside fresh carriers met us, and boys served us bowls of hot tea.

A little after midnight we reached our destination. All of the villagers, men, women, and children, were lined up to greet us. They could not have shown more honor to the king and queen. In front of the door to the schoolhouse where we were to sleep was a brass dish with plantains and fresh eggs, and the next day we received several chickens as gifts. In the morning the stretchers on which we had slept were folded up with our bedding and put into one corner of the room, the gong sounded, and the children assembled for school. A bright young lad whom I had sent there as a teacher had charge of the group of thirty-two pupils. I heard them read, inspected their writing, and then gave each one a picture post-card, sent by children in America.

Later in the day a church service was held, followed by an examination of candidates for baptism. These comprised fully one-half of the audience, and Dr. Crozier had them all sit on one side of the room, while the baptized Christians were grouped on the other. The doctor suggested the questions to be asked, and these were translated by two or three interpreters into the different dialects spoken by the candidates. As the various ones were accepted they went over to the other side and sat with the church-members. Thirty-four were accepted. The members of one family were asked to wait because they had given up rice-beer only six days before, and had not been attending the services to get instruction. It was a busy day, full of wonderful opportunities. Dr. Crozier had a council meeting, and later in the afternoon he conducted a large clinic. I showed the pictures of Jesus' life to a house full of men, women, and children. In the evening the Lord's Supper was observed. We left early the next morning, many of

the Christians accompanying us two or three miles to a river, where Dr. Crozier baptized thirty-two candidates.

After a hard climb out of the valley, we came to an interesting Naga village. The thatch roofs of their queer houses extended to the ground on either side. We stopped to rest, and Ngulhao, our Kuki interpreter, preached to the people who gathered about us. I had the joy of telling the gospel story, through an interpreter, to a quiet, attentive audience of people who were hearing it for the first time. They were very friendly. When they discovered that the doctor had medicine, many crowded about him to get some of it.

The paths down the mountain were slippery and steep and I marveled at the skill of my sure-footed carriers, who bore me safely to the road. As we descended the mountain the country lay before us like a great panorama. The mountains opposite were capped by clouds, but below them we could see for miles. It was our plan to stop at Kangpokpi several days to look for a site for our mission compound. It is a lovely place. The bungalow where we stayed is built of stone and situated in a grove of pines and cedars. Daily Dr. Crozier climbed over those hills and came back wet and exhausted, but he found a place which just suited him, and we had lots of fun planning out a mission compound on paper. Five days later some Christian men came from Tuiyang Waichong to carry our goods. We decided to shorten the long journey to their village by going three miles that day and stopping over night in a non-Christian village where Ngulhao said the people were friendly and anxious to get medicine. It was well we did, for the trip proved to be nearer six miles than three and was a long climb. Gratefully we accepted shelter from darkness and the approaching rain in a small house whose owner was absent. In the morning the people came for medicine, and the gospel message was given.

What a journey we had that day! Our path lay over a mountain covered with wonderful primeval forest and down into an open valley where Nepalese pasture their herds, then another climb to a Naga village. A number of these Nagas were my carriers that forenoon. They are lithe and strong, taller than the Kukis, who are short and stocky like the Garos. Nagas scarcely ever drink water. Every time these men stopped to rest they refreshed themselves with zoo (rice-beer of their own make). After a while more men came bringing more zoo. Then they began to get noisy. Sometimes fourteen men at a time were carrying me, and tipped me from side to side. The path was steep and difficult, and the men on the sides clambered over rocks and through jungle and through the most impossible places. And all the time these wild-looking creatures kept up a vociferous Hah, he, hum, haw, in rhythm, as they always do when working together. I walked at times so that

the doctor might ride, for I saw he was getting very tired. We ate lunch in their village, and then how the men, women, and children thronged about us for medicine! Old and feeble ones came leaning on staves; some were carried on the backs or in the arms of others. They were suffering with everything from fever to goitre. When we were ready to start on, the Christian Kukis took their turn again, and I must confess I felt safer and more comfortable being carried by four of these men than by fourteen half-drunken Nagas. Down, down the path led, perhaps 1,500 feet only to go up again 2,000. The people of Tuiyang Waichong have recently cleared much of this mountain, cultivating the side and building their village on top. Everywhere are huge stumps and logs of the primeval forest.

As we came out of the woods into the clearing on the lower side of the fields we heard singing and soon saw the teacher—a young man I had sent there—with his pupils, seventeen girls and eighteen boys. Their song finished, they gathered about us, eager to relieve the weary carriers. How easily those children trudged up that steep path! Soon we began to meet more men coming from the village to help. I tried to walk occasionally that the doctor might ride, but in no time I was all out of breath, and then a friendly hand would take my arm and help me up. Near the top they set me down and I saw lined up on either side of the path the women and babies and older men—all singing hymns. The carriers quickly ran back to bring first doctor and then Porom Singh who was nearly exhausted. In the village we sat down in chairs in front of the little house built for us and drank the nice hot tea Ngulhao and his attractive little wife had prepared. When Dr. Crozier came out and spread his medicine on our little folding-table the people surrounded him. These scenes often reminded me of the way they came to Jesus. Many here were suffering from malaria, which they had probably contracted by sleeping in the huts on their cultivations below. Among the patients was a man suffering from nasal hemorrhages. Doctor went many times to his house to see him. The next day he seemed very near death and doctor asked some of the Christians to go and pray with him. Next morning he said he was a little better, and the morning we left he was sitting up and was able to bid us good-bye. All marveled and thanked God.

We shall never forget the two days we spent in Tuiyang Waichong with the happiest Christians I have seen in India. They are always singing. Those who cannot read have committed the hymns to memory. Saturday morning a group of women came to present us with ten chickens and Ngulhao interpreted for me their loving presentation speeches. One sweet-faced woman said she was so glad they were Christians, for if they had not been I would not have come to their village, but that now we were sisters. On Sunday afternoon a group of Christians sat on a great log and sang hymn after hymn, a young man keeping time with a drum which no doubt had been used in many drunken revelries. Then the women and girls formed a semicircle in front of our house. As I stood in our doorway listening one came and motioned me to the center of the group. She brought

a chair for me and there I sat and listened to those women as they sang and spoke and prayed. On Monday morning while we packed they came and stood in the mist singing for us. Suddenly every head was bowed and they prayed out loud, each making her individual prayer and all praying at the same time.

No missionary had ever visited this village. Rev. William Pettigrew had organized their church at one of the rest-houses as he was leaving the state. He had baptized a large number then, but many had been waiting a long time. Ngulhao had examined them before our arrival, and the church had accepted fifty-seven. One was ill, but on Saturday afternoon fifty-six were buried with their Lord in baptism. Some were old and feeble and some were children. A big crowd went down to the baptismal pool. An old patriarch who says he is 111 years old, whom I noticed in all meetings, came only part way down and sat on a rock above us. What a picture he made with his white bushy hair pushed straight back from his noble forehead and his staff in his hand. One of the pleasing events of our visit was the marriage of three Christian couples in the church. All were mature, the men being twenty-eight, twenty-eight, and twenty-one and the brides twenty-one, twenty, and eighteen.

Ngulhao had planned a little association in Laikot fifteen miles away. It was inspiring to hear him exhorting the Christians of Tuiyang Waichong to go "as sepoys for Jesus Christ to strengthen the fort in Laikot with guns." And they did, eighty-five strong, forty of them women and girls. Many of those women carried babies too. At first the path led through wet jungle up and down steep mountain-sides. Even with my strong stick I could not have kept my footing down those slippery, precipitous trails. When I chose to walk there was always one of those kindly Kukis holding my arm tight. When near Laikot, Ngulhao marshaled his forces and we went together into the village singing and carrying branches of beautiful trees and mammoth ferns. Dr. Crozier and I were proud to head that long line. We stopped near the house which had been built for us and they circled round us while Ngulhao offered prayer. How he guided the meetings that night and the next day! His voice gave out, and he had to make others his mouthpiece for a time. Once or twice when Doctor spoke Porom Singh translated into Manipuri and another into Kuki. Porom Singh was a great help in these villages and he won all their hearts by his love and friendliness. He is the only Manipuri man we know of who is a Christian. He is our assistant and also pastor of the little church in Imphal. The fellowship in these meetings, which lasted till nearly midnight, was beautiful. On the last night the closing reminded us of a B. Y. P. U. or C. E. rally in America. Again and again I thought how much better is this than their former drunken revelries.

One more couple wanted to be married, so the Laikot people had a chance to see a Christian wedding. The knot was triple-tied—first in English, then in Manipuri, and finally in Kuki. Seventeen Laikot people who had long been waiting, were baptized and

then the whole crowd went to the non-Christian section to sing and preach. The widow of the former village chief, who has ruled for fifteen years, gave us a special honor. She took me by the hand and led me into her house and motioned us to sit on a fine wool rug spread over a box, with a deer skin at our feet. Here again the pictures were shown to an interested crowd of women and children. Ngulhao had a long talk afterward with the woman chief. Though she has not yet become a Christian, we are told that she has ceased opposition to the Christians and sends her two sons to school. She appeared on the morning of our departure and escorted us for some distance along our journey.

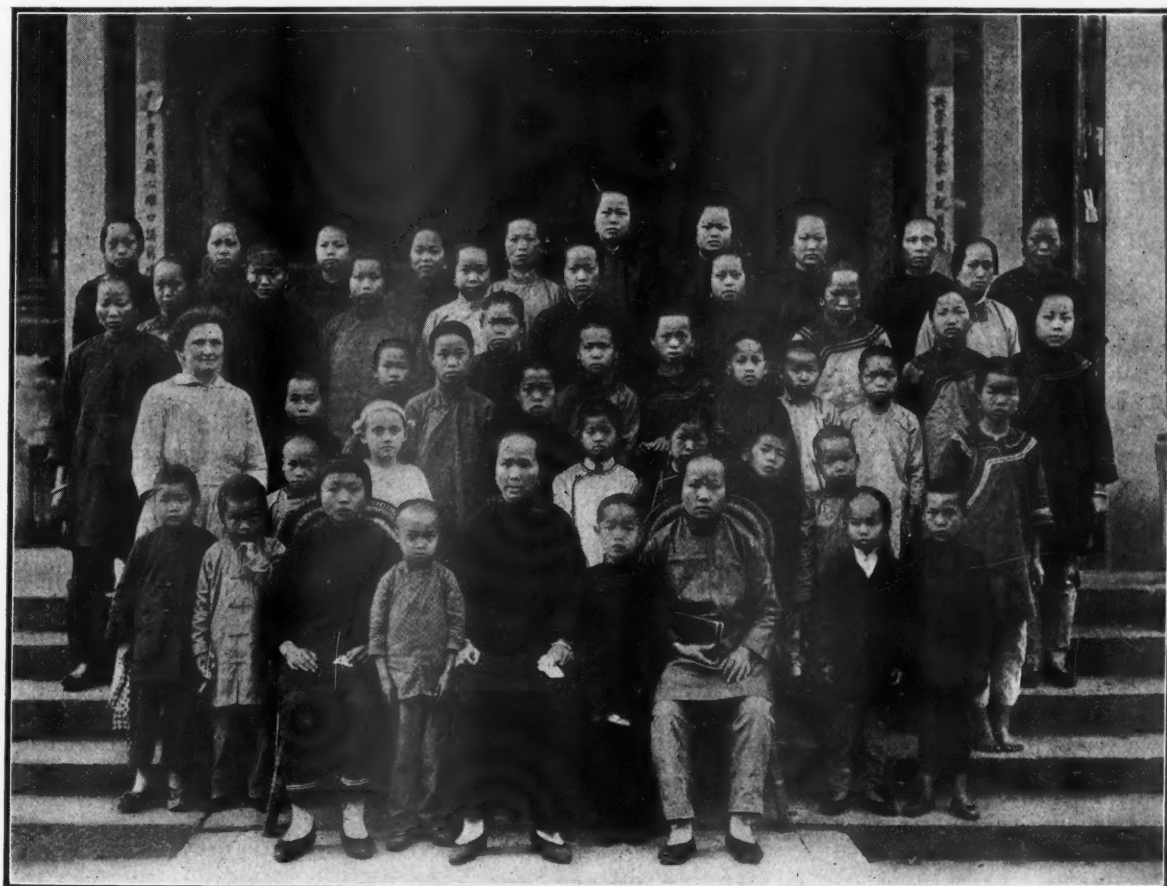
At the parting of the ways the Tuiyang Waichong crowd sang "God Be With You Till We Meet Again," and as they shook hands gave us many a blessing and invitation to come again. It soon began

to rain, and often that day when my new raincoat proved almost worthless I thought of all those women and babies and prayed that God would keep them from sickness. About noon we found refuge in the house of a village chief, dried our clothes, and ate our lunch. That was one of the special times when we blessed the dear Ann Arbor women for the thermos bottles which held our hot tea. Our carriers also had food and tea which is replacing rice-beer among the Christians.

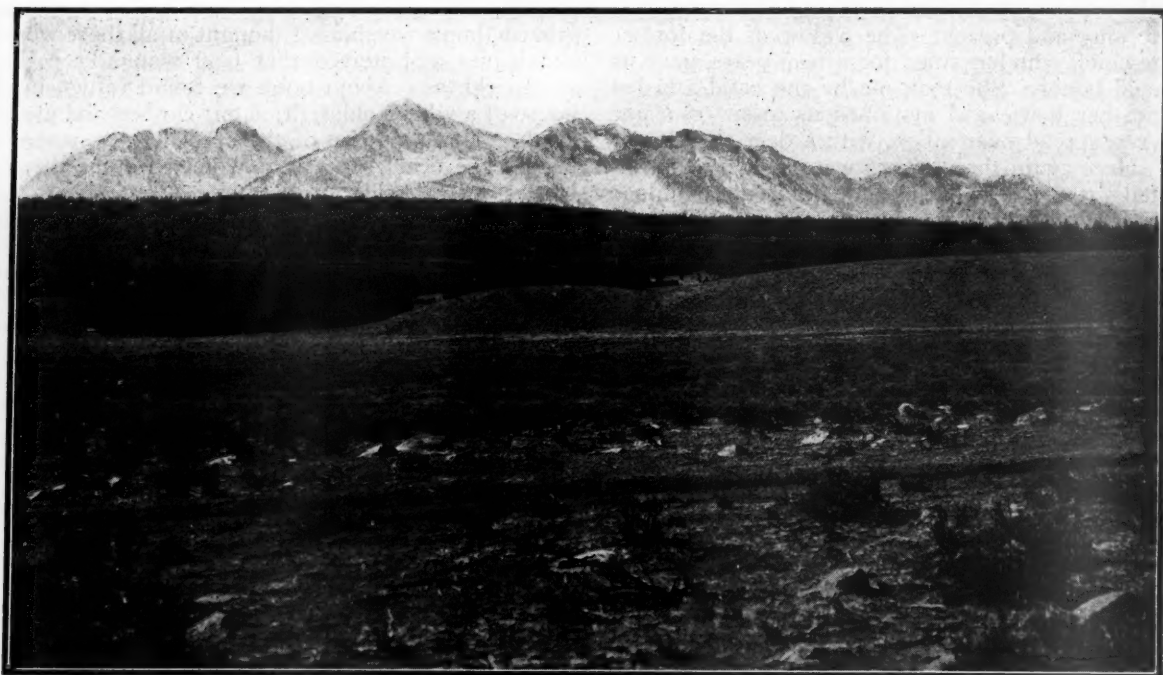
The next morning we bade them all farewell and the non-Christians promised to be Christians. The doctor said, "I hope to baptize you when I come again next year." It took us three days by ox-cart from Karong, forty-one miles over excellent automobile road. Do you wonder that we sighed often for a Ford?

Ukhrul, Assam.

MRS. CROZIER WIELDS THE PEN OF A READY WRITER, AND GIVES A PICTURESQUE DESCRIPTION OF MISSIONARY TOURING THAT MAY BE GIVEN AS A MOST EFFECTIVE READING AT A CIRCLE MEETING



MRS. A. S. ADAMS, OF HOPO, SOUTH CHINA, WITH HER GIRLS AND WOMEN. STELLA MARY IS THERE, TOO. "ALL ARE OPTIMISTS, THOUGH YOU WOULD WONDER AT IT IF YOU KNEW SOME OF THEIR STORIES," WRITES MRS. ADAMS, WHOSE HUSBAND TOOK THE PICTURE. WE HOPE TO HAVE SOME OF THOSE STORIES FOR OUR READERS. STUDY THE FACES AND SEE HOW INTERESTING THEY ARE. HOPO IS A LARGE MARKET TOWN; WE HAVE A FINE SCHOOL, THE RHODA ROBLEE BARKER MEMORIAL, AND NEED A HOSPITAL TO ROUND OUT OUR WORK



THE SNOW-CAPPED SAWTOOTH RANGE, CENTRAL IDAHO, DESCRIBED IN APRIL ISSUE

A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

V. CONTINUED

INSTRUCTIVE INCIDENTS

Two incidents, both humorous and pathetic, illustrate how foreign to the life of the community all religious exercises had been before the coming of the Missionary.

One evening the Missionary was holding a service in a log schoolhouse so low that the windows had to be put in lengthwise in order to escape the roof. Not a soul could sing "Nearer, my God to Thee," "Jesus, lover of my soul," or any of the familiar gospel hymns. The Missionary was obliged to sing these songs as solos. He began to preach, when he heard footsteps on the little platform in front of the door. No one came in, and, as the air was chilly outside, the Missionary wondered at this. It was a land infested with outlaws. The experience at Soldier still was vivid in memory. Presently one of the persons outside knocked. The Missionary was at a loss to know what to do. Should he continue his sermon or make an investigation? A man in the audience seemed to understand the situation and opened the door.

Two young men walked into the room. They were cowboys from some remote section who wanted to attend the service but did not know the proper way to enter the schoolhouse. Was it proper form to knock or walk in uninvited? For several minutes they had been standing outside discussing the point.

One afternoon the Missionary was preaching in the Antelope schoolhouse when he saw a pair of bright eyes peering through the crack between two logs where the chinking had fallen away. Presently the door opened and an eighteen-year-old youth, clad in red flannel shirt and corduroy pants, stepped in. To reach a vacant seat he was obliged to walk to the front row of desks, but as he did so he kept his eyes riveted upon the preacher. When he sat down he did not look about him, but kept watching the first minister of the gospel upon whom it had been his lot to feast his eyes. Presently he glanced at some men near him. Something about their appearance caused him to raise his hand quickly to his head. Off came his hat.

Before the end of the six weeks the man who owned the dance-hall came to the Missionary and charged him with having broken the Golden Rule. The basis of his charge was that the preacher had interfered with his business. The people of Big Lost had become so interested in the gospel services that there had been no crowd for a dance.

A CONSPICUOUS CONVERSION

One of the first and most remarkable conversions among the many which occurred during the six weeks the Missionary conducted meetings in Lost River was that of a man we will call John Weldon. When the Missionary arrived in Big Lost he heard of this man. He was one of the first men the Missionary

called upon. His reputation in the valley was unenviable. He was said to be "quarrelsome, crooked, and yellow," and was known as "the man who had no neighbors." Nobody craved any dealings with him.

The Missionary found John Weldon and his wife at home. He talked with them about religion, but Weldon refused to attend the services at Lost River. The wife complained of poor health as the easiest way out of an embarrassing situation. But that night Weldon walked to the dance-hall alone.

It happened that the text used by the Missionary that night struck as steel against the flinty heart of the ranchman. It was "The heart is deceitful above all things, and desperately wicked."

On his way home the text kept ringing in Weldon's ears.

"That describes me," he muttered savagely to his wife after he had given her an account of the service.

During the night he rolled and tossed upon his bed.

"That's the last time I'll hear that preacher," was his vow at the breakfast-table. "He had it in for me."

At the supper-table he was strangely silent. "I guess I'll go again tonight," he said, and left the house.

God gave him a little more light at the dance-hall that night. He ceased his mutterings against the preacher and began to feel that there was some hope for him. Two or three days later he surrendered his heart to Christ.

After the victory Weldon said to the Missionary, "There is my home. You come and stay with us as long as you're here."

Weldon and his wife were baptized through the ice in Weldon's irrigation pond. The ranchman developed into a substantial member of the Lost River Baptist Church. The attitude of his neighbors toward him changed. He won their friendship and good will by his changed attitude toward them. He became "Neighbor" Weldon whereas before he had been "the man who had no neighbors." Months later the Missionary made another extended trip to Big Lost River Valley and Weldon handed him \$120 for missions, which was his offering to the Lord, being a tenth of the receipts obtained by the sale of some cattle. As long as he lived he remained a tither. His wife and children have maintained this good record.

The transformation of John Weldon was an epitome of what took place in Big Lost River Valley. During the six weeks the Missionary labored in Big Lost River Valley he preached sixty sermons, drove over 1,000 miles, visited every family within twenty miles of Lost River post-office in all directions, distributed as much Christian literature as Old Nell could conveniently haul from Bellevue, held frequent personal interviews with inquirers concerning the Christian life, organized a church and Sunday school at Lost River, secured a lot, superintended the hauling of rock for the foundation of a church building, and engaged lumber for the structure from Mat Boyle, who ran a sawmill somewhere in the foothills above Big Lost.

This bare summary of a frontier missionary's life may mean nothing to a casual reader. Yet what a world of service packed within six short weeks!

And what a testimony to Divine grace!

(TO BE CONTINUED)



WHERE ONE DRAWS CLOSE TO NATURE'S HEART ON THE TRAIL

A Conference on Evangelism at Buffalo

FOR the two past years the Department of Evangelism of the American Baptist Home Mission Society, in cooperation with state secretaries and the Committee on Evangelism of the Northern Baptist Convention, has arranged for a series of quiet hours on two days preceding the meetings of the Northern Baptist Convention. In both of these meetings the interest became so intense that numerous requests were expressed that similar periods of conference, inspiration, and devotion might be again arranged.

At Atlantic City we were in the midst of a great World War, and very naturally our thoughts and prayers were influenced and directed by the stress of the events which were fraught with so great significance. Last year in Denver we were gripped with a sense of our responsibility for a share in the reconstruction of the world's institutions. Our experiences there were so keen that we were driven to our knees and then to a very mountaintop of vision in the contemplation of our great task.

Never before in our history did we entertain so comprehensively nor so enthusiastically an undertaking at all approaching that which has possessed us these many months. We are helplessly unable to formulate the magnitude of the great and mighty movement. We are literally lifted out of the plane of former years by a great social and religious upheaval which is epoch-making. It is an impulse of the Infinite. To be apart from it is to be apart from God. How to relate ourselves properly to it is a matter of intensest personal concern.

The task before us as we come to our convention in Buffalo in June is nothing short of the building of a new world. However long may be the time for its accomplishment, the beginning of the task is for us here and now. It is a new day. The plans and measures of the yesterdays are passing. A new order is emerging. The former plans may not be discarded, but they must be enlarged. Individualism can no longer exist for itself, but must be harnessed up with the largest possible number of other individuals. Social groups may no longer remain distinctive classes, but must become democratic. The local churches must expand to the demands of a world program.

Jesus is here. What we most need is to get so close to him that we shall become conscious of his plan as related to these eventful days. There are no problems with him who said, "I am the way." If we will make his program our own, we shall go forward into the coming days with an unbounded confidence.

It is agreed by the churches everywhere that the fundamental need of this

hour is an intenser form of evangelism. Attaching men to Jesus Christ is the work which must conspicuously characterize the coming year. It is the work for which all other work exists. It is a unique work for which we need a spiritual girding.

For this let us come together as heretofore—the missionaries, state convention secretaries, evangelists, and all other special workers—before the annual meeting of the Northern Baptist Convention, for a heart-searching conference on personal religion and evangelism.

The Department of Evangelism has arranged a program for the sessions of this conference and retreat for Sunday morning, afternoon, and evening, and for the following Monday forenoon and afternoon preceding the convention. In these the Program Committee and officers of the convention cordially concur.

It is prayerfully hoped that these quiet hours may be rich in the bestowment of that power we so much need, and in the revelation of those spiritual resources so necessary to the making of a new world.

H. F. STILWELL,
*General Superintendent of the
Department of Evangelism.*

An Appreciation

TO THE HOME MISSION SOCIETY

At a recent meeting of the Baptist Ministerial Union of Seattle, we, the undersigned, were appointed a committee to express to you our sincere appreciation of your efforts to stimulate the evangelistic work of our churches in the Northwest. To us the plan now in operation seems the most feasible we have had, and you will be glad to know that it is receiving the support of our churches.

Under the leadership of Rev. Fred Berry, the churches of the western Washington convention have been divided into territorial sections and simultaneous evangelistic meetings held in these sections with excellent results. The Seattle group of churches has just closed a campaign which has brought the best results of years. Brother Berry has done splendid work in organizing

and directing these activities, and we value his services highly.

This letter to you is prompted particularly by the fact that Dr. H. F. Stilwell has been with us the past three weeks and has, we feel, done remarkable service. The first week was given to a ministerial retreat, the mornings being devoted to conference on evangelism, to prayer, and to a closing address each day by Dr. Stilwell. Then in the evenings of that week, the ministers went in teams to the churches of the city to carry to them the knowledge and inspiration received at the morning retreat. The second and third weeks were used for the evangelistic meetings at the churches, Dr. Stilwell leading at the First Church.

The work of Dr. Stilwell has been of the utmost value to us, giving us sane and workable methods of our endeavors and adding an unusual inspiration to our hearts. He knows how to help preachers in a large way, and we thank you for placing him at the head of this department of our home mission work. We all love him.

May we hope that he shall return to us at another time. It is our conviction that a "retreat" for ministers, which shall last several days and be under the leadership of Dr. Stilwell, could be held for all the ministers of western Washington in the near future with great profit to the work here. With cordial and fraternal greetings, we are:

FRANK B. MATTHEWS,
E. W. CARSTENS,
E. H. HICKS.

A Memorial Designation

Willington, Ashford Association. The Willington (Conn.) Baptist Church, at the services on April 25th, voted that its contribution to the One-Hundred-Million-Dollar Fund be used for a permanent building at the Baptist College at Rangoon, Burma, in memory of missionaries from Willington—Justus Hatch Vinton, his wife, Mrs. Calista Holman Vinton, and their family, and Rev. Truman Johnson, M. D., and his wife, Mrs. Jennie Bixby Johnson, whose book, "My Child Life in Burma," has done so much to stimulate missionary interest, Mrs. Johnson being still active in the work there.—Mrs. Annie A. Preston.

HERE IS AN EXAMPLE AND A RECORD-MAKER

The Lake Avenue Baptist Church of Rochester, N. Y., voted to give six months' introductory subscriptions to *MISSIONS* and "The Baptist" to every contributing family of the church list of approximately eight hundred names, and the telegram which announced this news, sent by the pastor, Dr. A. W. Beaven, said, "remittance follows." That is Mrs. Montgomery's church, by the way, and the church famous for its model Sunday school equipment, and other things. It certainly has set the model in subscriptions.

MISSIONS expects to make those subscriptions permanent.

What About the Industrial School?

BY GRACE DALAND

MISSIONARY SUPERINTENDENT IN NEW YORK CITY

TRUE VALUE

"Has the church sewing school served its day and generation? Should it pass into history to be replaced by something more modern?"

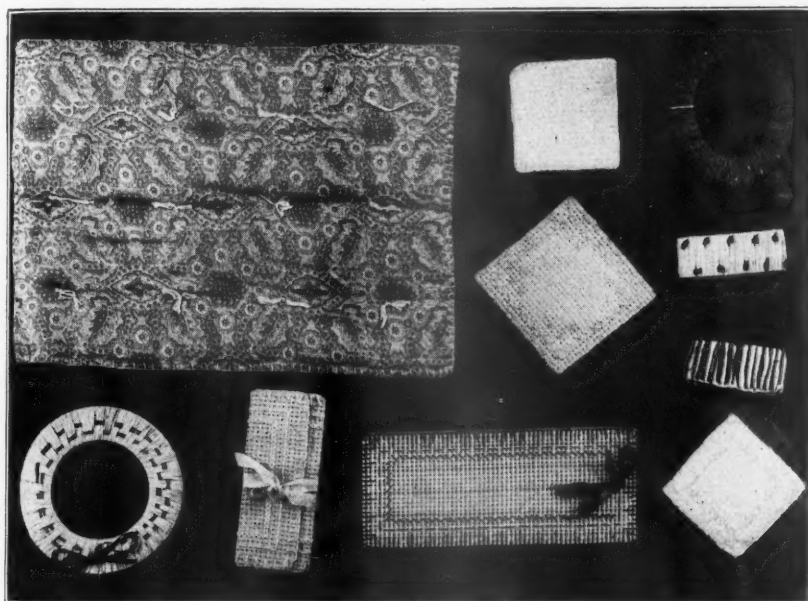
PLANS

The preparation of the assembly-room, if left entirely to the missionary, who is superintendent, will take at least a full hour. It is therefore

at half-past one to assist. By rapid work the room is then ready on time. There may be a little final dusting to do to make the piano and tables look brighter, a pretty cover to place on the stand in front of the school, a plant or a vase of flowers to add. The national and Christian flags, the offering plate, the song sheets or chart, the blackboard, chalk, and eraser, the piano and stool and the chairs for the assembly-room must all be in place. The chairs for each class are placed ready in the section of the room devoted to that class. If the room is not large enough or there are not sufficient chairs, each girl carries her own chair to her class after assembly. A table is provided for each sewing class. All boxes of work are ready on the tables; one small box for supplies and one large box for bags or large envelopes containing work of each pupil, each distinctly marked with the pupil's name. There is also an apron for the teacher, with six pockets, and scissors fastened to a band on a long tape. On the table near the front of the assembly will be found boxes of advanced work and extra notions, the contents of which will be distributed, as needed, by the superintendent. These boxes are marked: "Supplies for Special Class," "Supplies for Grade I," "Supplies for Grade II," "Supplies for Grade III," "Notions," etc.

PROGRAM

When the little tots march in they go at once to their own room and teacher, where they have their own circle talk, songs, handwork, and



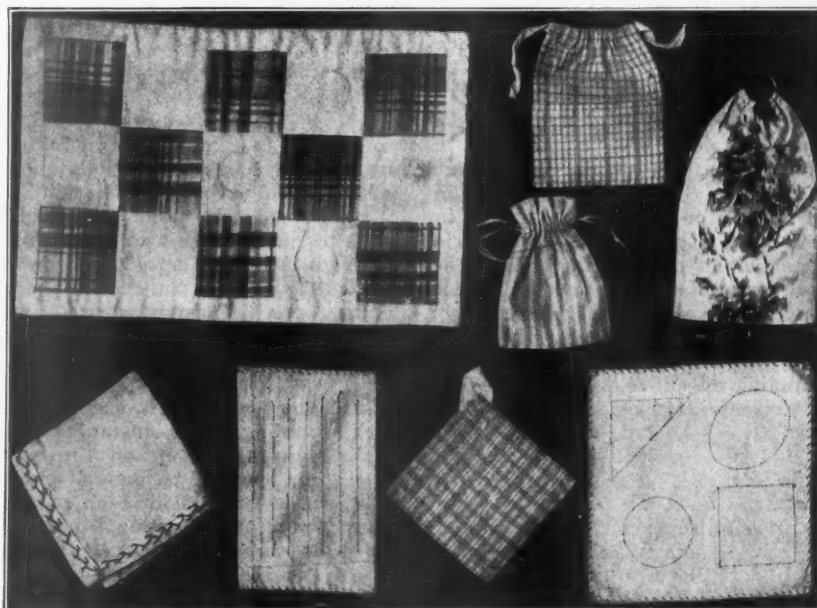
GRADE 1: DOLL'S COMFORT; ART CLOTH BLOTTER-TOP, PINCASE AND DOLL'S PILLOW; RAFFIA PICTURE FRAME, NAPKIN-RING, NEEDLE-BOOK, AND DOLL'S HAT

The above questions were asked by one who knows that sewing is taught in the public schools and thinks it is an unnecessary department of our church activities.

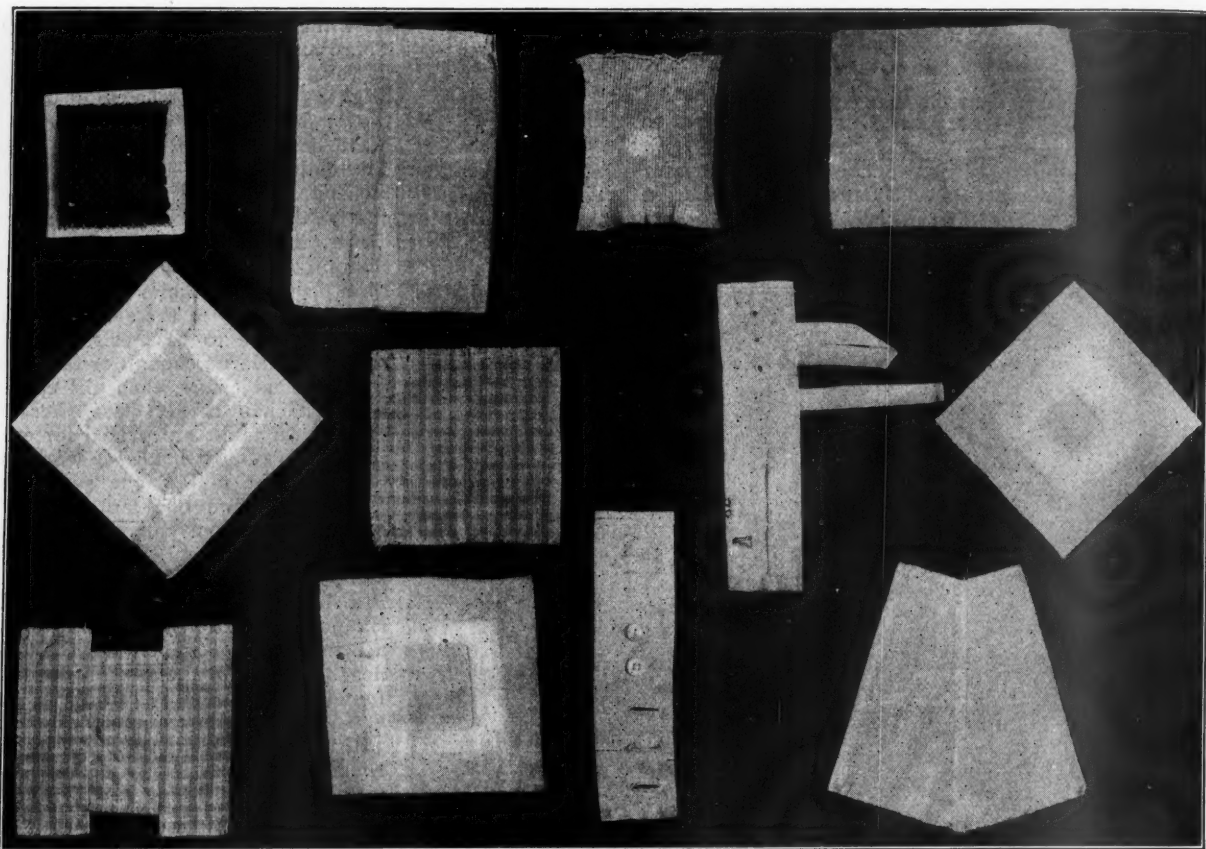
In our mission churches of New York the teaching of sewing is considered of true value. We have continued our schools because we find that sewing in the public schools is provided only in the higher grades and the children do not have as much instruction as they need or as they are glad to have; because we reach many children with the opportunity to teach perseverance, patience, industry, cleanliness, tidiness, neatness, cheerfulness, and unselfish service; because some boys and girls come who attend no church or church school on Sundays. Since we make our opening service as much like a children's church as we can, the children learn many beautiful religious truths.

We hold our schools from November to May on Saturdays from two until four o'clock and call them Bible industrial schools. Boys and girls from five to fifteen years of age are invited. The eagerness with which they come proves the need.

a good plan to have two of the older girls meet the missionary each week



GRADE 2: PRACTICE RUNNING STITCH; POT HOLDER; DOLL'S WORK APRON; BUTTON-BAG, DUSTER, DUSTER-BAG, AND DOLL'S QUILT



THE MENDING COURSE, WHICH HAS NO ATTRACTION FOR THE GIRLS, IS NOW A POST-GRADUATE COURSE. A GOLD STAR IS PLACED ON THE DIPLOMA OF THE GIRL WHO COMPLETES IT

games. If there is not an experienced worker for this kindergarten group, the little chairs are placed in a corner of the assembly-room. After the opening exercise two older girls take these little ones to their play-room for games. The superintendent makes arrangements for an extra sewing period for these older girls who lose the regular time because of this volunteer service.

All the teachers, both volunteer and paid, are expected to be in the assembly-room not later than 1.55 p. m. for a moment of prayer with the superintendent and then to their places before two o'clock. One teacher, usually the boys' worker, is at the street door, one at the door of the assembly-room, one at the piano, and the others standing on either side of the assembly-room, each to give a cheery greeting to the boys and girls as they enter. The superintendent is at the desk in front of the assembly. The young people, whom we address as "boys and girls" rather than "children," line up outside or, in stormy weather, in the hallways, in three divisions: boys and girls under seven; boys over seven; and girls over seven. At two o'clock all three lines enter the building while an attractive march is

played. Coats are removed and placed on the backs of the chairs and all remain quietly standing for five minutes' opening service: hymn, opening sentences, prayer, Lord's prayer or response in song, then a pause for a moment for late pupils to enter while the march is played. The exercises follow: ten minutes for Scripture service and singing of responses which grow out of and accompany the Scripture used, ten minutes for a jolly good sing of school favorites or learning a jolly new song, a moment for late pupils to enter (those who come after this find the door locked and must wait until the next Saturday). Five minutes for offering service and march; ten minutes for flag salutes and songs; fifteen minutes for Bible story.

The above program is varied each week according to circumstances centering about the day, and the new work to be learned. A general order of service is planned for each second year. After the devotional hour is ended at three o'clock a march is played and the classes march out in order as their numbers are called.

The boys in some of our schools have setting-up drills and basket-ball in the gymnasium from three to four

o'clock and others have box work and elementary carpentry.

SEWING CLASS

The girls have a systematic course of sewing. The girls seven years of age have first-grade models to make, for which they receive a certificate; the girls eight and nine years of age have the second-grade models to make, for which they receive a larger certificate; the girls ten and eleven years have the third-grade models, a set of four miniature garments (doll's clothes) or three baby garments.

A larger and more attractive certificate is given for completing the third-grade work. Those who complete the work of the three grades receive their models, bound between attractive covers, and a diploma, both awards tied with the school colors.

The above outlined graded course in sewing has been prepared from suggestions gained at Teachers' College and Pratt Institute together with the practical experience of our missionaries. The success of the course has been largely due to the fine spirit, co-operation, loyalty, and constructive suggestions of the workers who have been the superintendents of the schools during the past eight years.

The girls twelve years of age in Special Class B may make rompers and a nighty for a little sister or brother from two to six years of age, or something for mother. The girls over twelve years of age in Special Class C learn to cut out and baste and make their own dresses, middies, skirts, and bloomers. The mending course, which has no attraction for the girls, is now a post-graduate course. A gold star is placed on the diploma of the pupil who completes it. This ceremony takes place in the public commencement exercises held the first Saturday in May, when awards are given and the exercises used during the year are held and the work of all departments placed on exhibition.

EXPENSE

The question has been asked "How are these schools financed?" In answer we would state that the women's auxiliary of the New York City Baptist Mission Society makes an appropriation of \$250 each year for the schools, which is an average of about \$30 for each school. In a school having sixty girls in the sewing department the expense has been about \$60. The reasons for the small expense are: (1) The graded course for the girls seven to twelve years, which calls for the minimum amount of material; (2) buying materials for garments at wholesale whenever possible; (3) competent teachers to plan cutting with least possible loss of material and efficiency in utilizing the cuttings. At each session of the school a thank-offering is received, which "helps to provide a school like ours for boys and girls in another part of the city." Beside the offering each pupil completing a garment pays half the cost of the material, which amount is added to the offering of the school at the close of the term. In one school the full cost of all the material was paid by the special class. No pupil is permitted to take her work home until after exhibition day and not until she has paid the amount assigned to her.

ADVANTAGES AND PURPOSE

Five advantages of this course in sewing are:

1. It gives a good foundation in the fundamental principles of sewing.

2. It is progressive.
3. It develops school and class spirit.
4. It encourages regular attendance of the girls.
5. It keeps down the expense.

We have tried to develop a constructive school in all its parts which will truly develop character and, through the entire program and contact of teachers, bring our pupils to know and understand the value of a religious life guided and inspired through the life of Jesus and the teachings of the Word of God.

NOTE: Copies of the above article in leaflet form may be secured by sending ten cents, name and address to the Literature Department, 2969 Vernon Avenue, Chicago.



GRADE 3: DOLL'S UNDERGARMENTS (12-INCH DOLL); DOLL'S DRESS; BABY SKIRT, BABY SLIP, AND BABY DRESS

Those who complete the work of the three grades receive their models bound between attractive covers, and a diploma, both awards tied with the school colors.



THE SEWING CLASS AT WORK



RECEIVING THE DIPLOMA

A Victim of Turkish Treachery

While mention of the sad occurrence was given at the time, our readers will be interested in the facts here given relating to James Perry, General Secretary of the Y. M. C. A. in Turkey, who was killed by Turkish brigands while carrying American relief supplies to suffering Armenians. Mr. Perry had given his life to foreign mission work, and was starting for Constantinople in 1914, when the war made his work as association secretary at Stamboul impossible. He entered service in France, and took charge of the association work at Bordeaux, accomplishing conspicuous results for the French Army as well as the American. In March, 1919, he was sent to Constantinople as general secretary, and was engaged in relief work when his tragic death came. He was married to Marjorie E. Witter, daughter of Dr. W. E. Witter, of our mission in Gauhati, Assam, in 1913, and she with their two children were in Constantinople when Mr. Perry set out on his relief trip to Aintab. He had organized relief work in Smyrna, Konea, Adana, Aintab, and Aleppo so efficiently that he was urged to extend the association to ten or fifteen additional cities.

In a letter written by Mr. Perry to Dr. F. P. Haggard, dated January 31, 1920, he says: "It is strange for me to have come to the edge of the Arabian desert (for I am writing from Aleppo) to discover that you are in the Interchurch Movement. I might have guessed it, but five years away from the States is a long time. What I want now are copies of the three volumes of Survey you are editing. . . Two weeks ago I left Marjorie and the children in Constantinople well and happy. We are living in the hope that we may get home next summer to see Ted (Rev. T. V. Witter, of Podili) before he returns to India. And it has been a long time since Marjorie saw her father! Needless to say the work out here is fascinating beyond description—wide-open doors on every side. Would that we could enter them all. If your Interchurch Movement in America can solidarize the home base and set it on fire with a high vision of after-war opportunities and responsibilities, then I will have no fear about entering open doors in the mission field." This was his enduring purpose.

The day after writing this letter, the noble life was ended on earth. A letter from Dr. Witter to Dr. Robbins, from which we are permitted to quote, says: "It is with a sad heart I must proceed with this letter because of the cable which reached me this afternoon from Constantinople, which left there a week ago: 'James killed February first by brigands. Marjorie and children well. All going to Camden.' (Camden, Maine,

is the home of Mr. Perry's parents.) Letter from Marjorie, Jan. 18, said: 'This week James left for his Asia Minor trip. He is hoping to be gone only three weeks, but the conditions of travel are such we are giving him six weeks. I did so much want to go with him, but the kiddies needed my care. It will be a most interesting trip. The fate of Turkey is still hanging in the balance, but it looks now as if we were to become international, and we do hope that this solution will work, because things do need to be settled here before one dare undertake anything for the improvement of the city. Everyone is waiting to see what will happen, and waiting without working. I had another interesting lesson today at the Y. W. with my Bible class of girls. The subject was the Magnanimity of Jesus, the forgiveness of enemies, and certainly it was a difficult subject to present to all these warring races who hate each other. Armenians and Jewesses were there, and wondered if forgiveness were possible for those who have so persecuted them. We are all of us very tired.'

"Poor girl! We are sadly broken up over this death of our noble boy James, only thirty-one years of age and doing such a wonderful work for God in Turkey, as he also did in France and Switzerland. We trust that through this martyrdom his precious life will be many fold multiplied for the progress of the kingdom everywhere through the labors of his great circle of friends in all parts of the world. That such may be the case is our one consolation.

"Perhaps you know that the destruction of the entire family was planned not long ago, and had not James and Marjorie been out calling late at night when the incendiaries believed them to have been asleep in their chamber, they and the two children and two maids would certainly have been burned to death, as the fires were so set in the house as to have made escape impossible. How James and Marjorie have prayed and prayed that America might have the mandatory of Turkey, believing that the only safe and really practicable solution of the problem, and the one thing that would stop this awful bloodshed of thousands and thousands of innocent lives."

We publish the facts above, not only as shedding some light upon conditions, but in the hope that they may help to extend the influence of this life, one of the sacrifices to a ruthlessness that is still made possible by the selfishness of the Powers in dealing with Turkey. And the United States, which ought to have a controlling voice here if anywhere, is playing politics?

What One Church Has Done

THE FIRST BAPTIST CHURCH

CONNELLSVILLE, PENNSYLVANIA

"In Business for a New World"

OUR CREED AND COVENANT

I believe in a New World wherein Christ shall be made triumphant; and in the bringing of his principles to men, that his example and teachings shall prevail among the people of earth.

I believe that he alone can save this world from the evils that beset it, and that the tenets of his righteousness must be incorporated in the lives of all mankind, if Justice and Right are to be made secure.

I believe that I have a personal, daily duty in building a New World.

I believe that I, as a Christian, must do my utmost, here in my own community, to propagate these principles, if my life is to be made rich and full, and if other lives are to attain that measure of Christian knowledge and achievement which is their due and need.

I pledge to God and myself the ordering of my hands, my brain, and my heart to his purposes in my circle of living, that the Church of Christ may move on to the certain fulfilment of her glorious destiny.

The pastor, Rev. J. Earle Edwards, in sending this, says: "You may be interested in the enclosed, which is an effort to relate the church service and New World Movement in a way that reaches the folks. Our purpose is to have the service of Sunday morning open with the recital in unison of this creed and covenant, after which the congregation spontaneously breaks forth in the Doxology. The words are pasted in the hymnal, being printed on gummed paper for the purpose. Those to whom I have shown this effort have been wonderfully pleased with the idea. We are praying for the New World to come through our efforts, under the direction of the Spirit of God, as largely as possible."

* * *

Mrs. Montgomery Says

A physician who served for four years with the British Army has written one of the few worth-while books coming out of the war. In *The Adventure of Life*, Robert W. MacKenna (Macmillan) has brought out from the heart of a physician wise and deep thoughts on the mystery and glory of life. Through all the terror and evil he discerns the power and love of God ceaselessly at work. The materialistic interpretation of human life finds no comfort in the clear exposition of this reverent physician.

Tentative Program of the Northern Baptist Convention at Buffalo

JUNE 23-29, 1920

CONVENTION MOTTO: "CHRIST SUPREME, CROWN HIM LORD OF ALL"

WEDNESDAY, JUNE 23

MORNING SESSION

- 9.30 Northern Baptist Convention, Business Session.
Address of Welcome by Mayor of Buffalo and Chairman Local Committee, with response by President Shull.
10.00 Meetings of Cooperating Organizations: American Baptist Foreign Mission Society.
Woman's American Baptist Foreign Mission Society.
American Baptist Home Mission Society.
Woman's American Baptist Home Mission Society.
American Baptist Publication Society.
10.45 Report of the Executive Committee.
11.05 President's Address.
11.30 Address: "The Supremacy of Christ," Rev. C. W. Petty.
12.00 Devotional Service, Dr. E. M. Poteat.

AFTERNOON SESSION

- 2.00 Reports of Committees: Faith and Order, Federal Council of Churches, Denominational Day.
Address: "Baptist Fundamentals," Dr. John R. Brown.
Report: Baptist Brotherhood, with interpretation of report, Dr. Rolvix Harlan.
4.00 Recess for organization of State Delegations.
4.30 Convention reconvenes, to receive nominations, etc.

EVENING SESSION

- 7.45 Home Mission Societies.
8.45 "A World Task in Pictures," Rev. Sumner Vinton.
9.15 Domestic Survey of Interchurch (Supplemented by our missionaries).

THURSDAY, JUNE 24

MORNING SESSION

- 9.30 Northern Baptist Convention Business Session.
Reports of Committees of the Board of Promotion: Finance, Apportionments, Administrative.
12.00 Devotional Service, Dr. E. M. Poteat.

AFTERNOON SESSION

- 2.00 General Board of Promotion.
3.00 American Baptist Publication Society.
4.00 Board of Education: Dr. F. W. Padelford, Rev. W. A. Hill, Rev. F. F. Peterson.
Address: President D. J. Evans.

5.30 College Reunions.

EVENING SESSION

- 7.45 Foreign Mission Societies.
8.45 "A World Task in Pictures," Rev. Sumner Vinton.
9.15 Interchurch Foreign Survey, Dr. S. Earl Taylor.

FRIDAY, JUNE 25

MORNING SESSION

- 9.30 Northern Baptist Convention Business Session.
Reports of Committees: City Missions, Chaplains, Northern Baptist Laymen, Roger Williams Memorial, Standardization of the Ministry, New Business.
11.00 Ministers and Missionaries Benefit Board, Dr. E. T. Tomlinson.
12.00 Devotional Service, Dr. W. H. Geistweit.

AFTERNOON SESSION

- 2.00 Conferences and Leaders:
The Efficiency of the Local Church: Finance, Organization, Dr. A. W. Beaven.
Young People's Work, Dr. E. L. Dakin.
Social Service, Dr. S. Z. Batten.
Open Forum, Hon. G. W. Coleman.
Religious Education: Daily Vacation Bible Schools, The Modern Sunday School, Week-day Religious Instruction, Rev. F. F. Peterson and Dr. W. E. Chalmers.
Work with Girls, Miss Alma Noble.
Work with Boys, Prof. Allan Hoben.
Work with Children, Miss Mary Noble.
City Missions, Dr. C. H. Sears.

- Rural Church, Rev. W. H. Thompson.
5.30 Seminary Reunions.

EVENING SESSION

- 7.30 Report on Foreign-speaking Bodies.
7.45 "Americanizing Americans," Prof. A. E. Jenks.
8.30 "A World Task in Pictures," Rev. Sumner Vinton.
8.45 Report on Negro Problem.
8.55 "The Education of the American Negro," Dr. Wallace Buttrick.

SATURDAY, JUNE 26

- 9.30 Business Session of Northern Baptist Convention:
Missionary Service Flag.
Reports of Committees.
Five Year Program.
New Business.

- 10.15 Personal and Social Evangelism:
Report of Committee on Evangelism, Dr. T. J. Villers.
Address, Dr. Charles L. Goodell.
Report of Social Service Committee, Dr. S. Z. Batten.
12.00 Devotional Service, Dr. W. H. Geistweit.

AFTERNOON SESSION

- 2.30-5 "Men and Women from the Firing Line" (Home and Foreign and Publication Society).
Secretaries of the societies on the platform.
Have missionaries arranged by groups, letting one from each group speak. (Under the auspices of the five societies.)

EVENING SESSION

- 5.30 Banquets: Brotherhood Banquet, Women's Banquet.
8.30 Reception.

SUNDAY, JUNE 27

MORNING

- 9.15 Convention Prayer Meeting.
10.30 Convention Sermon, Dr. E. A. Hawley.

AFTERNOON

- 2.30 Young People's Mass Meeting, Dr. E. L. Dakin, presiding.

EVENING

- 7.45 "Social Rights and Baptist History," Rev. A. K. deBlois.
8.45 "A World Task in Pictures," Rev. Sumner Vinton.
9.15 "Baptists and Civil Liberty," President J. G. Schurman.

MONDAY, JUNE 28

MORNING SESSION

- 9.30 Convention Business.
Election of Officers.
11.00 General Board of Promotion.
12.00 Devotional Service, Rev. A. H. Gordon.

AFTERNOON SESSION

- 2.00 Rural Church.
3.00 Introduction of Foreign Mission Candidates.

EVENING SESSION

- 7.45 "America's Answer to the Bolshevik Challenge," Raymond Robins.
8.45 "A World Task in Pictures," Rev. Sumner Vinton.
9.15 "Economic Reconstruction through Christianity," Rev. Sam Higginbotham.

TUESDAY, JUNE 29

MORNING SESSION

- 9.30 Registration reports, etc.
Convention Business.
12.00 Devotional Service, Rev. A. H. Gordon.

AFTERNOON SESSION

- 2.00 The Functioning of the Local Church:
(a) In Organization for Service, Dr. A. W. Beaven.
(b) In Evangelism, Rev. A. C. Archibald.
(c) In Religious Education, Dr. J. M. Stiffer.
(d) In Stewardship, Dr. H. C. Applegarth.
(e) In Community Life, Prof. Allan Hoben.

EVENING SESSION

- 8.00 Address, President E. Y. Mullins.
8.45 "A World Task in Pictures," Rev. Sumner Vinton.
9.15 Closing Address.

(It is to be understood that this program is tentative, and liable to change. MISSIONS is permitted to use it, through the courtesy of President C. H. Barbour, because we have to go to press so far in advance.—Ed.)

Prayer Calendar for June

LATIN AMERICA AND THE PHILIPPINES

1. For a deepening of the spiritual life of Porto Rican pastors.
2. For a quickening of evangelistic zeal among them.
3. For the strengthening of our Training School in Porto Rico.
4. For friends who will give to enlarge our school at El Cristo, Cuba.
5. For a mighty revival and soul-stirring in Cuba.
6. For increased giving to the Lord's work by Cuban Christians.
7. For a deepening of the spiritual life of the Cuban pastors.
8. For the coming of peace and good government in Mexico.
9. For our Christian schools, that they may win many to Christ.
10. For the Mexican pastors, that they may be true shepherds.
11. For our missionaries, that they may have great grace.
12. That our training-school at Saltillo may prepare Christian leaders.
13. That our hospital at Pueblo may commend the Great Physician.
14. For the repeal of laws that hamper the Good News.
15. For funds to build a training-school in San Salvador.
16. That Christian day-schools may be open doors to Christ.
17. That interest in the gospel may deepen in San Salvador.
18. That friends may be found to give funds for Honduras.
19. That workers may be called to this field.
20. For our missionaries in Nicaragua, our southernmost field.
21. For our day-schools, that they may be abundantly blessed.
22. For a great spiritual awakening in this dark land.
23. For the enlargement of our Filipino work.
24. That additional evangelistic workers may be found quickly.
25. For the Jaro Industrial School—may its work be enlarged.
26. For Christian dormitories to reach the great student population.
27. For more adequate facilities to train Christian leaders.
28. For our hospitals in Iloilo and Capiz.
29. For strength and grace for our missionaries.
30. That the Filipino peoples may be spiritually awakened.



FROM THE WORLD FIELDS



TIDINGS

Edited by Alice T. Anderson

Remember the Date—June 22

BE PRESENT at the preliminary meeting of the annual meeting of the Northern Baptist Convention. June 22 is the day set apart for the woman's session with its significant message this year on account of the New World Movement.

BE PRESENT.

From the Beginning

A TRIBUTE

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

"With long life will I satisfy him, and show him my salvation."

With the opening and closing sentences of the Ninety-first Psalm, Mrs. Lester introduced the devotional in the meeting of the board of the Woman's American Baptist Home Mission Society on April 20, 1920, which followed the birthday luncheon in honor of Mrs. R. R. Donnelley's seventy-fifth birthday and her forty-third year as a member of the board.

"In the years that mark the history of this society, Mrs. Donnelley has seen over and over again its salvation. She alone of all our members has known it from the beginning," said Mrs. Lester. "What a great adventure it was for that small group of young women all in the early thirties, before women had begun to understand their power and their ability for large undertakings!"

"Like the children of Israel, they came to many a Red Sea." Mrs. Lester showed how even when the way opened and the difficulties rose high, they were able to go forward and pass through into a larger place. "How many of them have come and Mrs. Donnelley has seen the salvation and the enlarged opportunities! Again we find ourselves at the Red Sea. Difficulties seem higher because we are so close. Go forward!"

"Professor McLaughlin said yesterday, 'If people would cease to think solely by the day and learn to think with some historical perspective, we might think to better purpose.' God has led us in the past always into a larger place. He is leading us still. Amid all the turmoil and uncertainty there is the security of God's presence, his guidance

and great promise, in this wonderful spirit of cooperation that is working in the hearts of all Christians of whatever name. What a blessed experience to have lived and had a part in all this splendid onward march, to have seen again and again the salvation of our God!

"Not only in these larger concerns do we think of Mrs. Donnelley today, but in the many, many personal things that she has done by the way. We are glad that we can speak of them on this anniversary day and not wait until after she has gone home."

Mrs. Lester called attention to the fact that it was just such personal things that Henry Van Dyke had in mind in "The Tribe of the Helpers," and she read a paraphrase to express some of the appreciation of her associates.

"The way of the Helper is truly blessed, and her friends all along the way rise up and call her blessed, and wish for her many more years of the best that life can give."

"These words from a beautiful prayer of John Hunter will find a response in our hearts:

"Teach us by the Spirit of Christ the sacredness of common duties, the holiness of the ties that bind us to our kind, the divinity of the still small voice within, that does ever urge us in the way of righteousness. So shall our hearts be renewed in faith. So shall we ever live in God. Amen."

On the Other Side

By LIDA W. MILLER

Chairman of W. A. B. H. M. S. Educational Committee

And when they made the Survey, behold, there was a broad, broad river to cross, and beyond rose "The Delectable Mountains," already glowing with the reflection of a great hope. Rolling by in great billows flowed the "One Hundred Million Dollars," and on the other side shone pinnacles and spires of dream structures to be made realities.

Over our fair land fifty Christian centers are to materialize. From these Christian life will stream and permeate whole communities, translating to new Americans the ideals of the great Teacher. Who can measure in the lives of men, women, and little children the influence of these shining hill-top cities?

There are to be developed training centers where Christian girls of the Negro race, fresh from the best high schools and colleges, shall be adequately trained

for a ministry of service, missionary and social, to the women and children of their race.

A new regime of justice in the amount of work required, in the payment of adequate salaries, and in a wider range of subjects offered is to send into our best Southern schools scores of new teachers who will make these schools places of even wider influence than at present.

The beautiful school building at Santa Ana, in the tropical loveliness and dire spiritual need of our territory in Central America, will be duplicated manyfold in El Salvador, Nicaragua, and great, neglected Honduras. A band of consecrated young women will be training the future mothers and teachers of races redeemed from ignorance, degradation, and idol-worship. From a wonderful normal and missionary training-school streams of Christian influence shall radiate, and we shall see our first real Central American institution of higher Christian education.

In Cuba, at El Cristo, the country of waving palms, the Christ shall be truly worshipped by hundreds more girls and young women, through the ministry of our school, enlarged and adequately equipped. Already it too is a "city set upon a hill" and the eastern end of Cuba, freed spiritually as it is politically, shall reflect its glow.

In Mexico, when peace and order shall be restored, a corps of new teachers will be sent to help meet the intellectual awakening in that unhappy country. We shall own, no longer rent, "the governor's mansion" in Puebla, where our heroic little band have "held the fort" and strengthened its fortifications, and meantime built a wonderful industrial and mission school.

Our responsibility for the Indians, one-third of whom in these United States have never had the gospel presented, is to be met in part by enlarged schools and orphanages, and by new work among the Flat-heads and Navajos. New teachers and missionaries will go to point out the "Jesus road" in the foothills of the Sierras and in far-away Alaska.

In Memoriam

March 16 marked the death of one of the faithful workers appointed by the Woman's American Baptist Home Mission Society. Miss Harriette Kerby was first appointed general missionary for Utah in 1914, concerning which field

she wrote upon leaving in 1917: "Oh, the call from Utah is for workers! If more in the East knew of the needs of Utah, the money and workers could be found. If they could see how we workers have to spread ourselves over the state, and realize the Mormon influence, hearts would be touched."

Her missionary service among the Rumanians of Detroit, Michigan, and the Italians of Philadelphia, was followed by her work among the Hungarians of Trenton, New Jersey, where she contracted influenza while nursing a Hungarian family.

"Rejoice With Us"

"Thirty-four of our best leaders baptized Sunday, more coming, church organized." This telegram came from Miss Rose Boynton, missionary among the Piute Indians of Fallon, Nevada. After years of seed sowing, the new missionaries on the field were privileged to witness the harvest. Significant of the spirit of the happy group is the fact that their first collection of five dollars was sent to the Woman's American Baptist Home Mission Society "to be used to help send the light to other Nevada Indians."

Home Mission Study Books, 1920-1921

Orders for the new home mission study-books may be placed now and will be filled by the Literature Department, 2969 Vernon Avenue, as soon as the books are received.

Senior Book THE CHURCH AND THE COMMUNITY BY RALPH E. DIFFENDORFER

Price, cloth, 75c.; paper, 50c.

Chapter Headings

- I. Community Life.
- II. Economic Factors.
- III. Homes and Housing.
- IV. Complex Community Situations.
- V. Cooperation.
- VI. Community Leadership.

Junior Book MR. FRIEND—O'—MAN

BY REV. J. T. STOCKING, D. D.

Price, cloth, 60c.; paper, 40c.

A third book, "Serving the Neighborhood," by Ralph A. Felton, will also be published at a later date. Price, cloth, 75c.; paper, 50c. Supplements, manuals, and devotional exercises are being prepared.

Her Best

MY DEAR FRIEND: I have been sick for nearly two years, and am now crippled and helpless from a severe stroke of paralysis which came December 14, 1918. But I don't want to be shut out entirely from all the work. I read in my April MISSIONS "A Plea for Patchwork." I have been trying as best I could this winter to get a little White Cross work done. I can do nothing alone, because my left hand is useless, but I try to interest those who come to see me, and succeeded in getting \$2.70 toward the baby organ for Mrs. Speicher at Swatow, China. Have also

mailed her a large Sunday school picture roll and 500 prepared post-cards. I know I have somewhere in the house some basted post-card patchwork prepared a long time ago, which I think I can get my nurse to go up-stairs and hunt up. I will forward when you send me an address to which to send it.

I do want to help what little I can, though it isn't much I can do.

Christmas Gifts

In summertime prepare for Christmas. Now is the time to dress dolls and to prepare other gifts for the boxes to be used by our missionaries at Christmastime. Write to your state White Cross leader for names of missionaries to whom to send Christmas articles, or to the Organization Department, 2969 Vernon Avenue, Chicago. All boxes should be ready for shipment by the latter part of October. The following are a few suggestions of articles to be included in boxes for different fields:

For babies—bibs, quilts, rattles, layettes, toys.

For small boys—new overalls, stockings, handkerchiefs, toys, balls, mittens, story-books.

For small girls—underclothing, dressed dolls, ribbons, toys, handkerchiefs.

For large boys—ties, socks, handkerchiefs, balls, bats, baseball gloves, pocket combs, gloves.

For large girls—small white aprons, dressed dolls, fancy combs, ribbons, good books, stockings, clothing, fancy bags, handkerchiefs, beads, soap.

For the hard-working mothers—kitchen aprons, stockings, towels, calendars, articles of decoration for homes, soap, stationary, dressing sacsques, clothing, pillow cases, sewing bags with needles, pins, buttons, and large thimbles.

For men—ties, socks, clothing, underwear, shirts, handkerchiefs, soap.

Second-hand clothing, in good condition, is always acceptable for all ages.

Canned goods, candy, nuts, and popcorn will be greatly appreciated in all boxes.

interesting to you. Miss Fielden has charge of the English Department, and she had told the girls to write to her—had given them the heading and ending, but the body of the letter is all their own preparation:

"My Dear Miss Fielden:

"Yesterday you called me to write a letter it is very hard, all day long and night, but I don't know how to write it, be so good please you to teach me what to write it. Sincerely yours,

"A. MI (her name means 'a riddle.')

"My dear Miss Fielden:

"How do you do, To morrow I shall go to my home, visit my mother and two sisters, get my three dresses and same cakes to eat too, to morrow good afternoon i shall come to school.

"Sincerely yours,

"MUI TSU (Beautiful Pearl.)"

This will give you an idea of our progress in English. The standard of the school has been raised greatly; and this year has seen Chinese gentlemen, who have had the best of Chinese education, coming to us to have their girls admitted. One gentleman, who had the best China could offer him, and had also studied in Japan, recently brought his daughter to enter the high school, but at the examination she proved to be ready only for our fourth-year class. You can imagine his surprise to find a school where he could not just place his child where they would like her to enter, but must first take some lower grade work in preparation. In this special case it happens to be two full years and over.

If you want real interest, however, you want to take one of our graduating classes through their lessons on the book of Daniel. It truly gives one an opportunity to peep into the workings of the Chinese mind. How their faces light up when they realize some other prophecy has been fulfilled, and they see for themselves the truth of the Scriptures. This study follows their study of Western history, so they are in a better way prepared to understand some of the references. Please pray for me that every opportunity to lead them in a closer touch with our Father may be plain to me, and I may have his power to explain to them. There are several personal workers' groups in the school where the girls are meeting for definite work in the vineyard.

The Karen Band

Spring is almost over and so snowstorms are not now needed! We are referring to the storm of postage stamps for the Karen Band instruments. The instruments are now on



English Teaching in Swatow

EXTRACT FROM MISS CULLEY'S LETTER

The graduates of the last term have all returned for the high-school course, and are doing some excellent work. Because of the lack of workers, the amount of English they have had amounts to about one year's course, so the enclosed copy of their first attempt at letter writing will be

their way to Burma. A regular blizzard landed on us and the Northwestern District girls came to the rescue, paying nearly the entire amount for that particular band of Miss Ryden's pupils. But every postage stamp received "will make music unto the Lord," for hardly a month but what we have requests for victrolas, baby organs, pianos, etc. Already one fine victrola and records has been purchased and will soon be on its way to Africa. A baby organ too is promised for India, and so it will all be "as unto the Lord." All the smaller gifts have not been acknowledged by letter, as this uses some of those precious stamps. Be assured it is not for lack of appreciation of these loving gifts from old and young, in memory of loved ones gone, and as thank offerings and self-denial gifts. Watch these columns about six months hence, for in them we will print the letter of appreciation written by the leader of the band. It will be to each and all of you. Thank you for the blizzard!

A Chinese Poem on Woman

A recently published book of translations of Chinese poetry ("One Hundred and Seventy Chinese Poems," Knopf, New York), contains, among others, one which enshrines the traditional Chinese ideas regarding women. Although the impact of Western civilization is bringing new freedom to Chinese women, nothing except the spread of the ideals of Jesus can emancipate the soul of the Chinese woman as they have already powerfully influenced the status of Western women. To understand the allusions in the last two lines it is necessary to explain that Hu and Ch'in are two widely separated places and Ts'an and Ch'en are two stars.

BY FU HSUAN

How sad it is to be a woman!
Nothing on earth is held so cheap
Boys stand leaning at the door
Like gods fallen out of Heaven.
Their hearts brave the four oceans,
The wind and dust of a thousand miles.
No one is glad when a girl is born:
By her the family sets no store.
When she grows up, she hides in her room
Afraid to look a man in the face.
No one cries when she leaves her home—
Sudden as clouds when the rain stops.
She bows her head and composes her face,
Her teeth are prest on her red lips:
She bows and kneels countless times.
She must humble herself even to the servants.
His love is distant as the stars in heaven,
Yet the sunflower bends toward the sun.
Their hearts more sundered than water and fire—
A hundred evils are heaped upon her.
Her face will follow the year's changes:
Her lord will find new pleasures.
They that were once like substance and shadow
Are now as far as Hu from Ch'in.
Yet Hu and Ch'in shall sooner meet
Than they whose parting is like Ts'an and Ch'en.

Think what that first line means to a Chinese woman! Then realize the position Christianity has given to woman.



SOME PRODUCTS OF THE HAKA SCHOOL FOR BOYS IN THE CHIN HILLS, BURMA

Stories from the Ongole Field

I have just come home from tour on the Timgature side, and hope to start out in another direction on Monday, and plan to be gone five weeks. I love touring. I do a good deal of medical work and house-to-house visiting. This brings me into close touch with all classes of people, and gives me many friends. In one village the mother of the *grammunsiff* (the head man of the village) and two other relatives visited me in the tent, and one day the mother said to me, "Ammah" (dadam) "I want you to teach me to pray. I pray to our gods and make offerings to them, but they do not respond. You tell me your God hears prayer. How must I pray to him? Teach me." I remained in that village three days, and every afternoon and evening they would come and stay till quite late at night, learning to pray and listening to all we told them about Jesus and his great love. I have similar requests from the men also. They are fast losing faith in their idols. Caste feeling is dying out, but class feeling remains. The number of secret believers is growing larger. Often our Bible-women are called to read the Bible and pray with the sick. Not long ago it used to be the Brahmin who was called to read the Mantras and pray for the sick. Now they prefer to seek aid from the simple outcaste Christian.

On one occasion I was called to the bedside of a very sick man. I was told it was high fever he was having, and so took the necessary medicines along with me. While I was in the act of pouring out the medicine the sister of the sick man stepped up to me and said, "Ammah, won't you first ask God to bless the medicine you are about to give?" "I always do so," I said, "and I am glad

that you too feel that God's blessing is needed on everything we do." And while I prayed they all stood with bowed heads. The man recovered and we had a nice little thanksgiving meeting in that house.

In still another village my two Bible-women and I were standing by a ruined wall and I was talking on idolatry. There was a large crowd listening. One man among them seemed intensely interested, so I stopped and fixed my eyes on him. He quietly came forward and said: "I am a *Waddah* (the caste of stone-diggers), as you all know, and I know all about stones and their uses. All that Ammah says is true. God created the stones and all that is around us for our use, for he knows we need them and cannot get along without them. But we, out of our ignorance and foolishness, make images out of them and worship them as gods." Taking up a loose stone out of the broken wall and setting it on the wall he said: "This stone helped to build this wall, but it could not keep the wall from falling. And yet we'll decorate perhaps this very stone and worship it as god. We build our temples with stones, and from the very stones we gather to build the temples we take one stone, decorate it, put it inside, and worship and make offerings to it. We are indeed a very ignorant and foolish lot of people." Throwing the stone down he walked away.—Sarah Kelley.

* * *

Come, O Lord, in much mercy down into my soul, and take possession and dwell there. Enter, and adorn, and make it such as thou canst inhabit. Give me thine own self, and thus fit me to serve thee and make thee known to others. Amen.

FROM THE FAR LANDS

A House Built for "The Name of Jehovah"

BY REV. E. S. BURKET OF SOUTH CHINA

Vong Hiong is not one of the world's busy marts. Cook does not include it in his tours. None of her citizens are listed in the "World's Who's Who." In fact it is only a market-town, one of perhaps a million population in the Flowery Kingdom. If it has any special claim to recognition, it would doubtless be as a stronghold of evil. Certainly this is true if numerous clan fights are an indication. The homes and villages of the little valley look for all the world like fortresses, plainly built on the supposition that the hand of every man is against his neighbor. Were it not for the lavish hand of nature in sowing broadcast, fertile valleys, wonderful wooded hills, cooling mountain streams, and azure skies, Vong Hiong would not be judged a place attractive for the eye of the visitor.

In view of all this, why then try to put Vong Hiong on the map? Because Vong Hiong like Israel of old has built a house dedicated to "the Name of Jehovah." This gem of a valley, tucked away among the rugged hills of southeastern Kiangsi, the scene of countless family and clan battles, with temples and shrines dedicated to spirits, devils, ancestors, and national heroes, a place which in all the long years of a history antedating that of proud America, has, for the first time, witnessed the building of a temple devoted to the name and worship of the true God! To the reader in a land of churches, on first thought, this may not seem an event of any special significance. But to many, who realize how pitifully few are the churches, veritable beacon-lights of heaven in this land of darkness, it will at once appeal in its true significance.

It would take too long to tell in detail of the building of this stronghold of the Lord. Only the Recording Angel knows how long was the day, how hard the road, how bitter the opposition, and how great the joy. Dedication ceremonies were held amid great rejoicings just after New Years. Fellow-Christians and friends came from many points. Some, including two women, even came from places two days' walk away. Fireworks, feasting, speeches, a social evening or "glad meeting," as the Chinese say, and special meetings for gospel preaching, made the occasion notable in the history of the church and com-

munity. At the feast of dedication there were thirty tables of guests, about 280 people. From 500 to 800 people crowded into the church and about the doors for each service. The missionary's victrola was an added attraction to hold the attention of the multitude.

A feature of one of the meetings was a dialogue on the gospel by the local preacher and missionary. This way of preaching is usually very effective and holds the interest throughout. The two men exchanged clothing, the foreigner dressing as a native teacher and the native man as a foreign missionary. Taking the part of an unbelieving member of the literati, the foreigner asked questions and made objections such as he meets in his regular work of preaching the gospel. The native preacher in his part as preacher of the gospel from America, answered each objection in telling fashion, showing how inadequate are many of the native beliefs and customs, and how complete and satisfying is the gospel of our Lord Jesus Christ. After the departure of the "missionary" the supposed native teacher turned to the audience, this time not a "heathen" and unbeliever, but as one converted to the truth, and pleaded with all to give up their superstitions and idolatry and follow with him in the way of life with Christ. The interest of the packed house was tense throughout. Many plainly got an insight into the beauty and power of the gospel as never before.

Now that the building is at last finished, the reputation and standing of the church and gospel in the region has been raised immeasurably. During the days when opposition was strongest and money very scarce, many thought we could never endure to the end. Pray with us now for a forward movement in Vong Hiong that will stir the whole region round about.

The Challenge of an American Coin

BY REV. DOUGLAS G. HARING

A few weeks ago a belated Christmas box arrived from home, and in a book which it contained we found two good old United States one-dollar bills. We greeted them as long-lost friends, admiring the tough paper, the fine engraving, and even wishing ourselves back for a time in the country where such money is legal tender.

Our teacher of Japanese, a girl of twenty, who was in the room, asked if that was American money. We showed it to her, and she studied it carefully. Then out of my "strong box" I drew forth some treasures to show her—a fifty-cent piece, a quarter,

a nickel, and some Lincoln pennies. After she had admired them, the beautiful designs, and the fine mint work, she asked me what the letters said. I read from a coin—"United States of America—Fifty Cents—E Pluribus Unum—In God We Trust—1916," translating as I went. I told her one of the phrases was a Latin motto and explained how Latin was frequently used in such ways, and how English was related to it as Japanese is to Chinese. She was interested, and pointed to "In God We Trust," reading it slowly in her queer pronunciation of English. Then she said, "Just what does that mean?" I translated it again. She is a fine earnest Christian girl, and as she realized its meaning her face lit up and she said "It is wonderful—that a country should put that on its very coins! America must be wonderful!"

I've done a lot of thinking. How much does that phrase mean? Is it conventional, force of habit? Do we really believe it? Dare I tell this Japanese girl that it is there because the American people really want it there and that we live up to it? What would she think if she saw America with her own eyes? Yet I remember that when it was proposed to leave it off there was a wave of vehement protest from the American people. But why is it there, after all? Is it a talisman, retained lest bad fortune follow its omission? Or is it a ringing declaration of a living faith, for the world to read and believe?—*Himeji, Japan, Feb. 1, 1920.*

A Veteran Missionary

With the death of Rev. Edwin Bullard, of Kavali, on April 2, 1920, the Foreign Mission Society has lost another of its veteran missionaries, with a record of almost fifty years of service in the South India mission. When, after his graduation from Brown and Newton, Mr. Bullard first arrived at Nellore, in 1870, he spent some months in language study, meanwhile touring in the surrounding country and becoming acquainted with the people and their needs. At that time he wrote: "Never did I realize more the truth of the Saviour's words, 'The harvest truly is plenteous, but the laborers are few' than while I was passing through the numerous Telugu communities having no missionary and scarcely even a single native preacher working for their salvation."

In 1873, Allur, seventeen miles from Nellore, was opened as a regular station and Mr. Bullard became its first resident missionary. There was no house except a native hut and a shed for a stable, but with the help of the native workers he erected a house and a new chapel. Much of his time was spent touring and dis-

tributing tracts and books to all who were interested. On one of these tours he visited forty villages and traveled 350 miles.

Three years later when it was found advisable to unite Allur once more with the Nellore station Mr. Bullard was asked to care for the Nellore taluq or county, a region which contained over 200 villages and covered an area of 626 square miles. Over this land he traveled in cart or on foot, forming churches. As the Telugu mission grew and reinforcements arrived steps were taken to divide the large Ongole field, which extended about a hundred miles in every direction, into five fields, each with a central station, a missionary in charge, a church and a force of native helpers. Mr. Bullard took over the Bapatla section. In 1896, the Christians in the Kavalu field were discouraged and needed the strong Christian influence of a consecrated missionary. Mr. Bullard was transferred to this region and among these Sudras, outcaste classes, Hindus, and Mohammedans, he found a great interest in the doctrines of Christianity and a wide opportunity for service. So, through all these years, touring, preaching, inspiring by his example, he has spent himself in service for others. It was his privilege to witness that wonderful ingathering of the Telugus and their subsequent organization and development. When he arrived he found the Telugu mission insufficiently staffed with only three central stations. He lived to see it grow to one of the largest of the missions, with twenty-nine central stations and many resident missionaries. Although poor health has hindered him the last two years from doing much actual touring, he has kept in constant touch with the work through his daughter, who is in charge of the schools and general villages of the Kavalu field. It is to such men as he, who in a modest unassuming way laid the firm foundations, that we owe the present mighty structure of the Telugu Mission.

Spontaneous Giving in Japan

The spring meeting of the Kwansai Association of Baptist churches in Japan bears evidence that the Japanese are awakening to their opportunities and are ready to do their part in supporting Christian work. One missionary writes: "These meetings have proved to be the beginning of a spiritual awakening among the believers. A revival of religion seems about to break upon us. As a barometer we may note the spontaneous giving which characterized one part of the meetings. (Yen is fifty cents.)

"Thinking of perhaps a couple of hundred yen as a goal, the members present began to pledge themselves for special evangelistic work in this

association. As the pledges came in the sum passed the 200 mark, then the 300, then the 400 and the 500, and reached, at last reports, 620 yen. The people were profoundly stirred at the discovery of a new power within their hands. Now they have appealed to the members who could not attend and the leaders seem confident of reaching the 1000 yen mark.

"It is discovery of a power they themselves hold. Before they have felt that they have not had this power. They now say, 'We can do it ourselves. Money or its lack must not hold us back.' I give this as showing that the year 1919 was the vestibule to the new age coming to Japan."

Evangelistic Campaign in South India

A simultaneous evangelistic campaign is being inaugurated throughout India, according to a recent report from one of the missionaries. Almost all missions and churches are cooperating. Study classes are being held for men, women, and students led by the missionaries, Christian teachers, and others, in preparation for the real work of the campaign.

In the church in Nellore, for example, an evangelistic association has been organized, composed of the church-members and any other Christians who have the spirit and ability for such service, all volunteers for personal evangelistic work.

A map of the Nellore field is being prepared which will show the location of all the churches and schools, the villages where no Christian work is established, and the villages in which individual Christians live although no Christian work has been established. With this map as a guide, the field will be divided into districts, and each district will be assigned to a particular group of volunteers who will be responsible for the evangelizing and care of it. So the Christianization of South India is being begun in a definite systematic way by the Indian Christians.

STATION SNAPSHOTS

AFRICA

That monster, the High Cost of Living, is also stalking abroad in the Congo. According to a recent report from one of the missionaries, every article the natives have to buy costs from one to ten times more than before the war, while the workmen's wages have not been raised.

BENGAL-ORISSA

About 140 of the boys in the Bhimpore schools work for two hours every afternoon in the garden, fields, carpenter shop, or sewing class. As

a result a number are qualified to do all the necessary work in the station.

ASSAM

During the year 1919 one missionary was obliged, with the help of a Ford car, to care for seven fields in the valley of Assam. Aren't there young men and women in America willing to offer their services that such a condition may be unnecessary?

BURMA

A brass band was started at Tharawaddy this year under the leadership of Rev. J. L. Lewis. The boys go to the jungle as often as possible to play in the evangelistic meetings and attract large crowds. The teachers in the station recently pledged one-tenth of a month's pay for their new instruments.

CHINA

At Shaohsing the boarding and day-school is making an excellent record under the direction of Miss Lilian M. Van Hook. The influenza epidemic turned the dormitory into a hospital, with Miss Van Hook as nurse, the only teacher escaping the disease.

Rev. B. L. Baker, of Swatow, South China, has been on the field since 1908. His work is greatly aided by the medical practice of Mrs. Baker, so that the family combines evangelistic and medical missions in most effective manner.

The trained nurses are an essential factor in our medical mission work. Among the consecrated young women who have gone out in this service is Miss M. Jeon Gates, of Massachusetts, who at Shaohsing, China, carries on a nurses' training school.

An important field, Yachowfu (Yah-jo-foó), in West China, is that headed by Rev. W. E. Bailey, who went out with Mrs. Bailey in 1912, returning for furlough rest in 1919. Yachowfu is our westernmost station, and is a walled city with 20,000 population. We have a church with about 400 members.

* * *

Foreign Missionary Record

BORN

To Rev. and Mrs. Douglas Haring, of Himeji, Japan, a daughter, Frances Howell, March 15, 1920.

To Rev. and Mrs. E. H. Giedt, now in the Language School in Nanking, China, a son, Eugene Emanuel, March 15, 1920.

MARRIED

Mr. George Ager, of Midnapore, Bengal-Orissa, to Miss De Torres of the Church Missionary Society, in Calcutta, February 11, 1920.

SAILED

From San Francisco, April 3, on the S. S. Venezuela, Rev. and Mrs. J. H. Scott and Mrs. H. M. Brown, for Japan; Miss Hattie Petheram, for Burma; and Rev. and Mrs. A. Stewart Woodburne and daughter, for South India.

From New York, April 7, on the S. S. Finland, Rev. John McGuire, for Burma.

ARRIVED

Miss Agnes Whitehead, of Moulmein, Burma, in New York, March 21, 1920. Rev. and Mrs. Frank P. Manley, of Nellore, South India, in Boston, March 23, 1920.

FROM THE HOME LAND

A Manifold Service

The following letter accompanied the monthly report of Rev. G. Clifford Cress, one of our district missionaries who is working a large district under "The Montana Plan." "It speaks for itself," declares Dr. L. C. Barnes, the "father" of this plan. The report is given verbatim:

"I am sending you my report for March. You will notice that we have held very few meetings in the month. This is on account of the fact that there was so much sickness. Most of the calls reported were waiting on sick people and doing errands for them. During the month we have kept three different children in our home—one while he had the 'flu' and the other two while their folks were very sick, altogether twenty-seven days, and the last one will be here a few days yet. I made two trips to Terry (about fifty miles) to get a doctor and take him back when the roads were all but impassable. The mother who was sick was a Baptist, and she and her twelve-year-old son both died. We buried them in the same grave. I went to Circle (ten miles) for one of the caskets. These trips explain the heavy expense toward the end of the month. I have the promise of some of this expense back, and it will be reported in next month's offerings. We have had to do the best we could as doctor, nurse, liveryman, errand boy, janitor, undertaker, grave-digger, information bureau, teamster, minister, and keeper of an orphans' home. These things may not all be included in the plan of work for a district missionary, but I am sure we have gained the confidence and respect of this community to an extent that we could not have done in any other way. I expect that we can get to work in earnest on the road next week.

"Sincerely yours,

"WILLARD OSBORN,

"Brockway, Mont."

This man has a district thirty miles wide and sixty miles long, without a railroad, and in which he is the only resident English-speaking minister. He is supported by the Home Mission Society under the Every-Community Service Endeavor Department, and is furnished a Ford car for his work. The country is new and settled sparsely by homesteaders, most of whom live in small one to three-room shacks without any of the conveniences for comfort or modern sanitation. There are a number of good modern schoolhouses where he holds regular services.

HOME MISSION NOTES

The Swedish church at Stockholm, our "farthest north" in Maine, has become self-supporting. The influence of this Christian center reaches to several out-stations.

During the last two years many of the churches receiving assistance from the Home Mission Society have raised their pastors' salaries from 75 to 100 per cent. They are paying present salaries easier than when they paid the smaller salaries. There are reasons for this, but the predominant one is the every-member canvass.

During special services conducted by Labor Evangelist Schultz at the First Japanese Baptist Church of Seattle, Washington, nearly forty young men and women made definite decisions for Christ. Many of the young people who had come forward one year before during Mr. Schultz's meetings were instrumental in bringing in others through personal contacts. It is of interest to learn that several young Japanese have been giving their messages of faith in the American churches.

At the last regular meeting of the Ascension Baptist Church, Bronx, New York, resolutions of appreciation were passed and forwarded to the Home Mission Society in view of the able assistance of Edifice Secretary F. H. Divine, who led this church in a successful building fund campaign. Under Mr. Divine's leadership the First Baptist Church of Brainerd, Minnesota, not only raised \$50,000 with which to enlarge and equip its building, but also the full allotment of \$10,000 for the New World Movement.

Rev. J. G. Brendel, whose service in behalf of the Mono tribes of California forms one of the brightest chapters in the history of home missions, recently has brought joy to the hearts of many of the Indians in Nevada through his missionary labors at Fallon. The thirty-four who were baptized at the Indian mission farm form a group of Indian men and women who will be a beacon light to all the Indians of Nevada. Mr. Brendel commends in highest terms the work of the two women missionaries, Mrs. Boyington and Miss Barnes. After the completion of the church organization, at a public meeting several remarkable testimonies were given by Indian converts. This one by Jimmie Graham is typical:

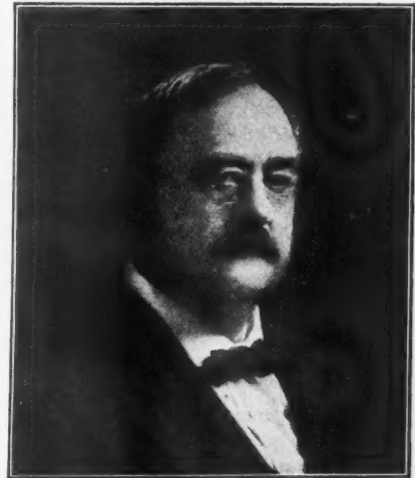
"This best time we ever saw. My life is all changed. I never think I be as happy as I am tonight. This will mean much for our Indian people. When they believe God and let Jesus Christ come into their hearts they then quit gambling and doing bad things."

The Woman's Home Mission Society has a living house for two women mis-

sionaries at Fallon, Nevada, where its mission has had a steady growth for ten years. A large room in this house is the one place available at present as a meeting-place for this new Indian church.

Assistant Secretary Stump

Following the important selections of Dr. Frank L. Anderson as the president of the new Polyglot School and Rev. Coe Hayne as the assistant secretary of publicity, the Home Mission Society has obtained the services of Dr. J. S. Stump as an assistant secretary, with an office in New York, at 23 East Twenty-sixth



DR. JOHN S. STUMP

Street. Dr. Stump is a graduate of Crozer Seminary, has an acquaintance that is nation-wide, and his experience in business, as pastor, and as educational, convention, and district secretary in his native state, has given him a providential training in view of the larger duties which will call for his full strength and ripest wisdom.

For many years he was District Secretary of our Home Mission Society, later Joint Secretary of our Home and Foreign Societies, and later still of the Publication Society also in West Virginia. During his years of service the offerings of the churches and the gifts from individuals have showed a rate of increase that was equaled in few other states. A trained observer and able speaker, his legal training makes his services of great value to the Home Mission Society in the study and solution of its widely scattered property interests. He will specialize in the Church Edifice Department and assist the executive secretary and the treasurer in important special relationships. Dr. Stump will be much of the time in New York, but will travel as his duties require. Once again the society has chosen wisely and well.—Charles L. White, D. D.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

WORLD WIDE GUILD

REPORT ON SURVEY STUDY



*She is absorbed in
her Survey
Were You?*

Chapter _____ of the _____ Church

(City) _____ (State) _____

has used the Survey in

- | | |
|-------------------------------|--------------------------|
| a. Program Meeting | <input type="checkbox"/> |
| b. Mission Study Class | <input type="checkbox"/> |
| c. Group Reading | <input type="checkbox"/> |
| d. Number of Members in Class | <input type="checkbox"/> |

Indicate by X which method you used and report by May 15th to MISS ALMA J. NOBLE,
218 Lancaster Avenue, Buffalo, N. Y.

Did your chapter receive one of these cards? If not, please send the information immediately to Miss Noble, 218 Lancaster Avenue, Buffalo, New York.

First Jubilee Gift from the Orient

Listen to this, girls! Last fall 100 girls were turned away from our lovely Kemendine Girls' School at Rangoon, Burma, because we had no room for them. Word has just been received that the first gift toward the Jubilee Fund from the Orient has come from the Kemendine School girls. They sent \$100 toward the \$100,000,000 campaign. I should call them 100 per cent Christian, wouldn't you? Fortunately, this Jubilee Fund is to provide new buildings for Kemendine, so we shall not need to turn them away by the hundred hereafter.

The Reading Contest

We are glad to report splendid progress in the Reading Contest for the year closing March 31, 1920. For the benefit of some who may not be familiar with the conditions of the contest and the list of books, the following is given:

CONDITIONS: Five books read by every member of the chapter—two foreign, two home, one inspirational. Two study-books—one home and one foreign—must be included, but either the senior or junior book may be chosen.

INSPIRATIONAL

"The Kingship of Self Control," Jordan (Revell); "The Joy of Work," Babcock (Revell); "Making Life Count," Foster; "You Are the Hope of the World," Hagedorn; "One Girl's Influence," Speer; "Quiet Talks on John's Gospel," Stifler (Revell); "Money, the Acid Test," M. E. M.; "Over Against the Treasury"; "Meaning of Faith," Fosdick.

FOREIGN

"A Crusade of Compassion" (Study-book); "Mook," Sites (Junior Study-book); "Notable Women of China," (Revell); "Red, Yellow, and Black," (Abingdon Press); "Captain Bickel of the Inland Sea," Harrington; "Revolt of Sunderamma," Elmore; "Little Green God," Mason (Revell); "Ann of Ava," Hubbard; "Love Stories of Great Missionaries"; "Letters to Betsy," Cody; "Ziz-Zag Journeys in the Camel Country," Zwemer (Revell); "Pandita Ramabai," Dyer (Revell); "Modern Pagans," (Abingdon Press); "Who Follows in Their Train," Holmes (Revell).

HOME

"Christian Americanization," Brooks (Study-book); "Called to the Colors" (Junior Study-book); "The Apostle of Alaska," Arciander (Revell); "Seen in a Mexican Plaza," Weeks; "The House on Henry Street," Wald; "That Man Donaleitis," Seebach; "Women of Achievement," Brawley; "Stories of Brotherhood," Hunting; "The Story of Antonio," Arrighi; "The Broken Wall," Steiner (Revell); "Work-a-Day Girl," Laughlin; "Riders of the Purple Sage," Gray; "Frontier Missionary Problems," Kinney; "Little Cuba Libre," Duggan.

* Books of interest to Junior Chapters.

Twenty chapters have reported having fulfilled the conditions, several of them including from thirty to thirty-five members. We are proud of the two which have qualified for the third year, and indeed all of them. The following is a list of the chapters making good:

FIRST YEAR—AWARD, HOFMANN'S "HEAD OF CHRIST"

Chapter 259—Fort Edward, New York.
Chapter 825—Pittsburgh, Pennsylvania.
Chapter 2341—West Chester, Pennsylvania.

Chapter 3212—Oneida, New York.
Chapter 360—Oswego, New York.
Chapter —Covington, Pennsylvania.
Chapter 740—Manlius, New York.
Chapter 891—Hutchinson, Kansas.

Chapter 1641—Piqua, Ohio.
Chapter 2277—Cobeskill, New York.
Chapter —Bainbridge, New York.
Chapter 1080—Chambers, Nebraska.
Chapter 1452—American Falls, Idaho.
Chapter 611—West Union, West Virginia.
Chapter 2—Woodstock, New Brunswick.

SECOND YEAR—AWARD, PLOCKHORST'S "GOOD SHEPHERD"

Chapter 2116—Oaklyn, New Jersey.
Chapter 40—Philadelphia, Pennsylvania.
Chapter 1910—Harrisburg, Pennsylvania.

THIRD YEAR—AWARD

Chapter 1422—Pottstown, Pennsylvania.
Chapter 1665—Providence, Rhode Island.

HONORABLE MENTION

Kingsbury, California.
Walnut Hills, Cincinnati, Ohio.
Macomb, Illinois.
Winfield, Kansas.
Tabernacle Church, Albany.

Short Story Contest

A new feature of the past year's work was the Short Story Contest. No subject was assigned, nor need it necessarily have been a story, but it must have been true in its missionary background as suggested by the two study-books, "The Crusade of Compassion" and "Christian Americanization." It was judged on the following points: fifty per cent missionary accuracy; thirty per cent achievement of purpose of story; fifteen per cent literary excellence; five per cent effective title. Length of story, not over 2,000 words.

It is gratifying to announce that stories were submitted by seven of the ten districts. The writer of the story selected by the national committee of judges will be sent as a delegate, expenses paid, to the nearest summer school of missions.

We shall announce the happy winner in the next issue of MISSIONS.

W. W. G. Conference at Buffalo

Date—June 25.

Time—Two o'clock.

Place—Prospect Ave. Baptist Church.
Discussion of everything that pertains to our W. W. G. work. All the district, state, and association leaders plus every Guild girl who is in Buffalo at the time is hereby urged to come. Watch the Convention Bulletin for further notice.

A Fine Response

\$12,825.50 PLEDGED BY W. W. G. CHAPTERS FOR THE WORLD WIDE GUILD DORMITORY FOR HIGH AND NORMAL STUDENTS AT SWATOW, CHINA.

The World Wide Guild was given as its share in the Jubilee celebration of the

Woman's Foreign Society \$6,000 toward the dormitory in connection with the new school buildings at Swatow, China, the old buildings having been destroyed by the earthquake. No apportionment of this \$6,000 was made to the states, and it was stated explicitly that it must be pledged by individuals, and not by chapters, and that it must be an extra gift which would not interfere with regular pledges to the missionary budget of the church. This is the first time since the W. W. G. was organized in 1915 that any such appeal for money for a special object has been authorized, but surely such an occasion as a Jubilee celebration justified the act. Everywhere the response was enthusiastic. We knew we should reach the goal of \$6,000, but who of us could have believed that these really Worth While Girls would have more than doubled their quota? Most of these gifts were only one dollar, and the name of every girl contributing one dollar or more will be placed in the Guest Book of the World Wide Guild Dormitory. The total amount pledged and reported April 1 to the executive secretary is \$12,825.50 by the following districts and states:

Atlantic District	
Eastern Pennsylvania ..	\$753.75
Western Pennsylvania ..	800.00
New Jersey	1,002.00
District of Columbia ..	341.00
	\$2,896.75
New York District	
Western New York ..	\$1,309.00
Eastern New York	654.00
	\$1,963.00
New England District	
Eastern Massachusetts ..	\$527.00
Western Massachusetts ..	100.00
Rhode Island	45.00
New Hampshire	120.25
	\$792.25
East Central District	
Ohio	\$252.95
West Virginia	1,470.00
	\$1,722.95
Central District	
Illinois	\$718.75
Michigan	554.50
	\$1,273.25
West Central District	
Iowa	\$708.75
Kansas	514.25
Nebraska	482.50
	\$1,705.50
North Western District	
Wisconsin	\$550.00
Minnesota	317.50
South Dakota	322.00
North Dakota	60.00
	\$1,249.50
Rocky Mountain District	
Colorado	\$460.00
.....	70.50
Utah	12.00
	\$542.50
Columbia River District	
Oregon	\$359.80
	\$359.80
South Pacific District	
California	\$220.00
Arizona	100.00
	\$320.00
	\$12,825.50

*Faithfully & truly,
Alvin J. Hoke.*

Please note the new address, 218 Lancaster Avenue, Buffalo, N. Y.



STAR CHAPTER 77 AND THEIR AGOGA FRIENDS, SHARON, INDIANA

Star Gazing

Hitch your Guild wagon to some of the Star Chapters. They have made records worthy of following. (A Star Chapter is one of the first 500 recorded.)

Star Chapter 77 is in a little country church at Sharon, Indiana. For five years the work has been faithfully carried on. This year they have eighteen loyal members and have given sixty-three dollars to the church apportionment. A constructive course in missionary education has been conducted. At a special Japanese program, the Agoga class of young men were invited as guests. Their enthusiasm and interest was so keen that they made a pledge of thirty-seven dollars to the evangelistic work of Japan. This year ten program meetings have been held—five in home mission study and five based on medical missions. The year's work closes with an annual meeting, when final examinations are given. These leading questions on the work of the year are prepared by the counselors and the committee of girls. This chapter has helped to supply the needs of the Christian settlement center at East Hammond.

Chapter 490, at the little church of Gas City, Indiana, was organized in January, 1916, with twelve members. At present there is a membership of twenty. Of these, twelve are tithers, eleven are Sunday school teachers, and two are department superintendents. The prescribed study course has been followed and some reading work done. The pride of the chapter centers in their first president, May Herd, who is their home missionary among the Japanese in Seattle and the beloved counselor of the chapter of Japanese girls. (See cover-page of March Missions.)

Star Chapter 214, Belden Avenue Church, Chicago, has fifteen girls enthusiastically interested in a mission study class. "The Crusade of Compassion" is used and the discussion method of teaching is followed. At the last meeting their free-will offering for the missionary cause was \$25.

The Star Chapter at Indianapolis First Church has unique methods that attract the interest of every girl. It was my privilege to attend their annual meeting and to hear the reports of the Pink, Lavender, Yellow, and Green



THE BAPTIST CHURCH AT SHARON, INDIANA

groups. The tables were charming in their group colors, but the real charm of the chapter was in the annual report, as follows:

Members	New Members	Reading	Gifts
Yellow 11	5	45	\$56.22
Green 14	10	100	131.05
Pink 11	7	98	113.01
Lavender 2	12	54	42.44

38 34 297 \$342.72
Other offerings to total \$405.83.

A brilliant mistake was made by the Guild girl who put the record on the board, for mite box was spelled might box—after all a M-I-T-E box is a M-I-G-H-T box. The girls have enlisted other readers and the total report of books read was 369. Of course, Missions' subscriptions were reported, and these numbered thirty. Surely Indianapolis has a truly S-T-A-R Chapter.

The Star Chapter at Peru, Indiana, organized five years ago with twelve members, now has an active membership and average attendance of forty. The chapter has the Bible missionary spirit in vision plus the educational standards of a high-grade literary club. Three constructive studies are given to each country—the geography and political life, the people and their customs, our missionary stations and needs. The following song was written for their fifth annual meeting and followed the talk on the New World Movement:

Somebody caught a vision clear
Of Christ's kingdom far and near.
Somebody saw the cross of Christ
And the blood he sacrificed.

They were World Wide Guild,
They were Worth While Girls.

Somebody saw the kingdom needs,
Heard the call for kingly deeds,
One hundred million for our Lord,
We must raise to send his Word
To the dying world,
To the dying world.

Somebody said, I'll freely give,
All my life for him I'll live.
I will lend at home a hand,
Or will go to foreign land.

They were World Wide Guild,
They were Worth While Girls.

*Helen Crissman -
Field Secretary.*

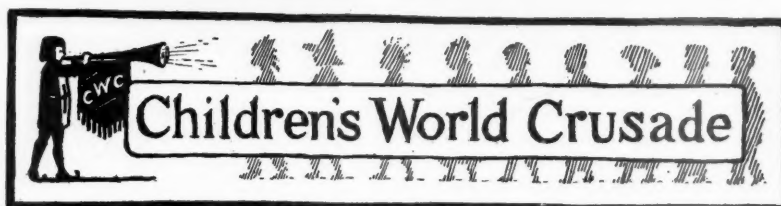
W. W. G. Girls Will Be There!

Where? At Camp Salaam, East Northfield, of course. Where could they find a better place to spend their vacation? Surely all roads lead to Northfield and the Summer School of Foreign Missions promises unusual attractions this year.

When? July 8-16. Write at once for camp folder to Mrs. E. C. Applegarth, 523 Market Street, Williamsport, Pa.



STAR CHAPTER 490, GAS CITY, INDIANA



June 25th—2.00-5.00 P. M.

We anticipate that every day of the Northern Baptist Convention this year will be teeming with interest and inspiration. The denomination is prepared to face the tasks of this year with the same confidence and faith and energy that characterized last year's efforts. For the leaders and workers of the C. W. C.—one day will stand out above the others, because of the practical help of the conference. June 25 is Conference Day, and the Sunday school room of the Prospect Avenue Baptist Church has been selected for the C. W. C. Conference. The first hour will be on Methods. The district, state, and association secretary-directors present will give reports of their work, mentioning particularly any outstanding success or failure of the year. The local leaders will be asked to tell of their most successful meeting. Miss Helen Crissman will bring the news from the territory she has covered.

In the hour from three to four, a Crusader Company meeting will be conducted. It is hoped that Mrs. E. S. Osgood, who has prepared so many of the programs for Heralds and Crusaders, will conduct the Devotional Service. The program will be taken from "Lamp-lighters Across the Sea," by Miss Margaret Applegarth, which is the foreign study-book for next year. It is a great joy to announce that Miss Applegarth will direct and carry out the program. Mrs. W. A. Carter and Miss Rogers of the First Baptist Church, Pittsburgh, have prepared the handwork for the meeting, and only those who have already seen the lovely work they do can have any idea of the possibilities of this part of the meeting.

Surely with such specialists as these, all of whom are leaders of Crusader

Companies, there will be an afternoon rich in suggestion and valuable to all who covet the best in the missionary education of children. The last hour will be discussion on program building, with the major part of the hour given to Herald and Jewel programs.

DISPLAYS

It will be of incalculable help to have as much handwork, posters, sample invitations, etc., as possible at the conference. Will every Band and Company cooperate in this way by sending something to Miss Mary L. Noble, 218 Lancaster Avenue, Buffalo, by June 20. Kindly label each article with the name and address of the sender and the number of Company or Band.

SOME WANTS

Miss Esther W. Lindberg, Moulmein, Burma, has sent the following list of things that would be particularly helpful to her. Who will make her happy by sending them?

A set of the arithmetic books now used in an up-to-date school at home would be of great help to the teachers who are struggling with the teaching of mathematics, a subject which is so difficult for them. Scripture post-cards, old picture post-cards, and geographical story-books, telling of children of other lands in English.

Washington Rally

Such a crowd of boys and girls and banners! They filled the Sunday school room of Calvary Church and made it ring with music. There were 300 by actual count, and all but one company in the city was represented. The enthusiasm of the boys and girls as they marched in kept up all through the meeting, and there were no dull moments. The program was

characterized by the short snappy exercises and the predominance of Scripture recitations. The roll call was answered in more than half the cases by repeating one of the passages of Scripture in the Honor Point list. The welcome was given by the president of the Crusader Company in Calvary Church, and was complete and finished and a credit to our work.

Always in the Washington rallies one company is chosen to give a special exercise of their own choosing. This time it was a company of girls who are called the Rainbow Company, who gave the message. Each of the twelve girls represented one of the missionary fields in which our work is done and told in a few sentences the needs and extent of the work. The light of the Gospel is the Bow of Hope to these places.

The awards to the company winning the most Honor Points was given to the company in the Takoma Park Church, which had a total of 1850 points, an average of more than 150 points per member. The prize was a metal shield, enameled white, with the letters C. W. C. in black at the bottom. It was worth working for.

After the talk by the C. W. C. Executive Secretary, who counts it one of the inspirations of the year to attend these rallies, the whole congregation of children rose and recited, as with one voice, the C. W. C. pledge:

"Knowing that Jesus Christ came into the world to save all people, I promise to pray and give regularly in order that the gospel may be sent to those who have never heard of his love. I will attend the meetings of the Children's World Crusade and will try in every way to win the world for Christ."

GETTING OVER THE MUMPS

Elizabeth had had the mumps, and being a member of Company 379, wanted to help her company to get the Honor Point Prize, so began to memorize. The following letter was written by her mother to the leader of her company: "Elizabeth has recited to me perfectly Matthew 6: 19-34; Psalm 19; Isaiah 55; John 10: 1-18; Acts 10: 34-43. Also 'Onward, Christian Soldiers,' and 'I Love to Tell the Story.' I am so glad of this incentive to study the Scripture."

Mary L. Hill

218 Lancaster Ave., Buffalo, N. Y.

* * *

Report to Miss Noble the number of subscribers obtained for MISSIONS by your Company.

Department of Missionary Education

Conducted by Secretary William A. Hill

Summer Conferences and Assemblies

The Department of Missionary Education calls attention to three important series of summer conferences. The places and dates are now fixed and the programs are practically completed. The importance of the themes, the excellence of the text-book materials, and the enlarging sense of the church's responsibility for the making of a new world, combine to make these summer conferences an important factor in the great program.

The opportunities which these conferences present to our young people cannot be overstated. They suggest a vacation with a vision.

Pastor, Bible school teachers, and young people's societies are urged to present this opportunity to their young people. It is our hope that ultimately there should be at least one delegate from each church in attendance at a summer conference.

It is not too early to make arrangements for this delightful, restful, and profitable experience of attending a summer conference. Specific information will be furnished on request.

The Department of Missionary Education has already supplied teachers of mission-study courses in twenty-four of the conferences listed below, and is actively cooperating with the agencies promoting these conferences.

BAPTIST SUMMER ASSEMBLIES

Denver, Colo., June 14-June 18.
Hightstown, N. J., July 1-July 8.
Lewisburg, N. E. Penna., July 5-July 12.
Idaho, July 7-July 14.
Ridgeview, W. Penna., July 12-July 19.
Alton, Ill., July 12-July 18.
Mound, Minn., July 15-July 25.
Ottawa, Kans., July 19-July 28.
Coeur d'Alene, E. Wash., July 20-July 30.
Iowa Falls, Iowa, July 22-Aug. 1.
Keuka Park, N. Y., July 26-Aug. 1.
Granville, Ohio, July 30-Aug. 8.
Franklin, Ind., Aug. 1-Aug. 7.
Madison, So. Dak., Aug. 1-Aug. 8.
Philippi, W. Va., Aug. 2-Aug. 9.
Arcadia Heights, Mo., Aug. 5-Aug. 17.
Burton, W. Wash., Aug. 10-Aug. 20.
Green Lake, Wis., Aug. 13-Aug. 22.
Asilomar, No. Calif., Aug. 16-Aug. 26.
Collegeville, E. Penna., Aug. 23-Aug. 30.
Ocean Park, Maine, Aug. 25-Sept. 5.

INTERDENOMINATIONAL SUMMER SCHOOLS FOR WOMEN AND YOUNG WOMEN

Minnesota, May 31-June 5.
Oklahoma City, Okla., May 31-June 5.
Los Angeles, Calif., May 31-June 5.
Winona Lake, Ind., June 24-July 1.
Chambersburg, Penna., June 29-July 7.
Northfield, Mass. (Foreign), July 8-July 15.
Oxford, Penna., July 10-July 18.
Montreat, N. Car., July 11-July 18.
Bay View, Mich., July 11-July 16.
Mount Hermon, Calif., July 13-July 20.
Northfield, Mass. (Home), July 16-July 23.
New Concord, Ohio, July 20-July 27.

Lakeside, Ohio, July 20-July 28.
Mountain Lake Park, Md., Aug. 1-Aug. 7.
Wooster, Ohio, Aug. 4-Aug. 12.
Xenia, Ohio, Aug. 10-Aug. 17.
Tarkio, Mo., Aug. 14-Aug. 22.
New Wilmington, Penna., Aug. 14-Aug. 23.
Conference Pt., Lake Geneva, Wis., Aug. 17-Aug. 24.
Chautauqua, N. Y., Aug. 22-Aug. 28.

SUMMER CONFERENCES OF THE MISSIONARY EDUCATION DEPARTMENT, INTERCHURCH WORLD MOVEMENT

Silver Bay, N. Y., July 9-July 19.
Estes Park, Colo., July 9-July 19.
Asilomar, Calif., July 13-July 23.
Ocean Park, Maine, July 20-July 30.
Lake Geneva, Wis., July 23-Aug. 2.
Seabeck, Wash., July 28-Aug. 7.

Standard Missionary Libraries

The Department of Missionary Education, after much effort and an exhaustive study of missionary literature, is prepared to recommend carefully selected lists of missionary books for the cultivation of missionary interest among the various groups of the church life.

These libraries will be shown at the Northern Baptist Convention and prices announced. These libraries include the following:

1. A Comprehensive Missionary Library for Churches and Sunday Schools.
2. The Pastor's Missionary Library.
3. Model Sets of Missionary Books, Ten in Number, Comprising the Best Biography and Adventure:
 - a. The Boy's Missionary Bookshelf, for Younger Boys.
 - b. The Boy's Missionary Bookshelf, for Older Boys.
 - c. The Girl's Missionary Bookshelf, for Younger Girls.
 - d. The Girl's Missionary Bookshelf, for Older Girls.
 - e. The Women's Missionary Bookshelf.
 - f. The Men's Missionary Bookshelf.
4. A Missionary Reading Course for the Home.
5. The Sunday School Missionary Ladder. A reading course on Missionary Adventure.
6. The Missionary Magazine Library:
 - a. MISSIONS—Single subscriptions, \$1.00 per year; in clubs of 5 or more, 50 cts. To ministers, 50 cts.
 - b. "Everyland"—Interchurch, \$1.50 per year.
 - c. "World Outlook"—Interchurch, \$2.00 per year.
 - d. "Asia"—\$2.50 per year.
 - e. "Missionary Review of the World"—\$2.50 per year.
 - f. "International Review of Missions"—\$2.00 per year.

* * *

In Our New Home

If you wish any information regarding missionary education, write to Rev. W. A. Hill, Secretary Missionary Education, 276 Fifth Avenue, New York City. Note the change of address from Ford Building, Boston, and save time. Visitors welcomed to the new home.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

Sugar-Coated Missionary Education

MOTHERS, Maiden Aunts, Mission Band Leaders, Crusaders' Counselors, and Sunday School Teachers, here is a perfect treasure house of supplies for sugar-coated missionary education! Nothing more unique, attractive, or pedagogically sound in the way of missions for young children has ever come to our notice than "The School of Mother's Knee—A Book of World Wide Playtimes," by Margaret T. Applegarth. A wee nibble here and there among its delightful pages will convince you of its racy flavor.

"The oldest university
Was not on India's strand,
Nor in the valley of the Nile,
Nor on Arabia's sand;
From time's beginning it has taught
And still it teaches free
Its learning mild to every child—
THE SCHOOL OF MOTHER'S KNEE."

"He must have had a very perfect plan when he began by giving his human children twelve care-free years in which to grow up. He makes his insects to mature in a few hours, his birds in a few days, and his animals in a few months; while on his human babies he lovingly squanders a dozen years of aimless playing, and the reason is divine. . . Physical, mental, and

social development were included in his program of play.

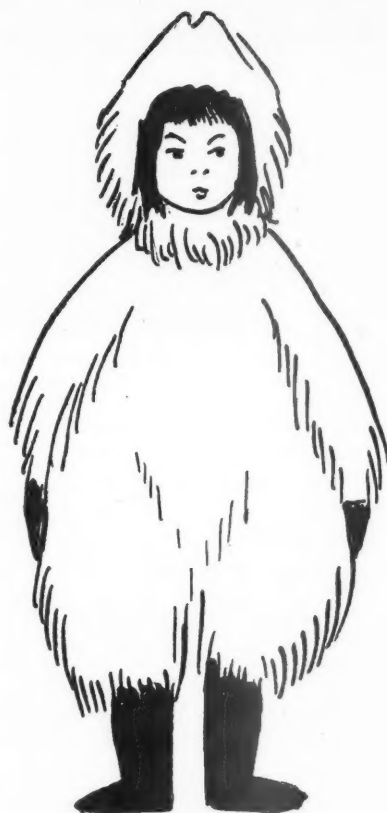
"Doubtless he had a plan for mothers too, and perhaps he has wondered ever since at their continued absorption in bottles and baths and buttons and bloomers and booties, when he, himself, had specialized in play! . . . To the mother, playtime gives a Blessed-Season-of-Escape; and yet those twelve precious years of games and dolls and dressings-up are forecasts of her children's future; for bigger habits of sympathy, friendliness, fair play, and cooperation are formed in playtimes than anywhere else in a child's whole life."

The author then goes on to lay the foundation for her argument regarding directed missionary play in the account of an incident of her own childhood when, at the age of about four, she took her first trip to India, going up to her mother a bit timidly and kissing her, saying, "Well, good-bye, mother, I've got to go to India now to tell the heathens about Jesus."

The wee passenger then squeezed herself into her ship—the inverted lid of the sewing machine; and in that uncomfortable position, aided in the navigation by rowing vigorously on the carpet waves with a cane and an umbrella. After a slow and tippy passage, vigor prevailed, and, much the worse for the voyage, the amateur missionary scrambled out, Bible in hand, and began her duties at once among the "heathens"—her own dolls, minus clothes, sitting in a decorous circle under a chair, waiting to hear the old, old story. Out of the atmosphere in her home had come, as the most natural and attractive thing in the world, this incorporation of the essence of the family's attitude toward a Christless world into her playtimes.

"Christian service can be foisted onto a group of children as one of those deadly-dull duties that is performed with clenched teeth and a get-it-over-quick manner. Or Christian service can begin by being the greatest fun in the world if there is a little Vision-of-Everybody-Everywhere tucked inside each child's brain. . . All anyone needs to serve is a keener vision of the 'other fellow.'"

Then follows Miss Applegarth's elaboration of a plan to conserve play-



AN ALASKAN (SEE PAGE 77)

time for kingdom uses, in devices so deliciously attractive that, as she suggests, the book should be kept under lock and key in order that the children may not devour it all at once, in indiscriminate doses, and thus miss the thrills from a more temperate administration of its contents.

Chapter I introduces us to the plans for "Copy Cats and Chatter Boxes"—the children under six years of age, "the little shadows that tag



COPY CAT (SEE PAGE 31)



THE SCHOOL OF MOTHER'S KNEE

around at your heels all day, with endless questions and boundless curiosity." The initial plan is for a Chatter Box—a square box, as pretty as possible, with cunning lads and lasses cut from "Everyland" pasted around its sides, on the lid being the inscription, "My Chatter Box." Inside are placed—one at a time to avoid mental indigestion—a number of very simple objects with a missionary significance, the mother telling the initial story about the clothes-pin doll, the button-faced doll, the bullock cart, the nut-shell boat, etc., the little tot afterward playing it out, until eventually Mary or Johnnie possesses a treasure house of friendly objects and, incidentally, a considerable fund of missionary information, with the impulses and emotions which should go with it.

"Jack-in-the-Box" is even more fascinating. It forms an endlessly interesting story to fill a box with the things which certain Jacks make, preparing Johnnie for the part he may some day take in settling the clash between capital and labor. He is successively introduced to "Little Jack Horner," who sat pulling out basting threads from morning till night; "Jack the Giant Killer," who mines the coal; "Jack and the Beanstalk," who gathers and cans vegetables; "Jack-B-e-Nimble, Jack-Be-Quick," whose candle required tallow from the sheep raised by the cowboy Jack, and made shapely by a French Jack (Jean) at the candle factory; "Jack-o'-Lantern"—the Polish Jan whose entire family "goes to pumpkins in August, to pick and pick and pick," and a number of others.

"Copy Cats" introduce children to another most fascinating world through tracing, each cat being different and with missionary relations. Then follow "Scissor Cut-outs and Nursery Games," the "Where, Oh Where, Has the Missionary Gone?" game, "Outdoor Playthings"—a volume of exquisite suggestions for missionary flower games, "Show Playthings," etc.

Chapter II deals with "Bedtime Prayers and Stories," and includes the accompaniment of the bath with the story of "The-Little-Boy-Who-Never-Had-a-Bath," "The-Little-Girl-Who-Gets-Almost-Boiled-Every-Time-She-Has-a-Bath," "The-Little-Girl-Who-Always-Lived-in-a-Boat," etc., the tub becoming, successively, the Red Sea, the Inland Sea of Japan, and the China Sea.

Similarly there are "Dress Stories" to accompany the otherwise irksome task ("Seven Jackets Cold," "Pockets Three Feet Long," etc.), and "Furniture Stories," including that of

to Bed" and "The Family Who Never Sit on Chairs."

No one who reads these initial chapters would need any invitation to follow through the remaining ten, dealing mainly with the natural interests of boys and girls between seven and eleven years of age. In this, as in the preceding portion, Miss Applegarth follows faithfully the psychological inclinations of children, and utilizes to the full that magical world of fancy commonly neglected by the older folk. "The Mysterious Charm of Bundles" is the first psychological key she presses; and the unique use she makes of the child's well-known delight in receiving a parcel has higher values than a year of ordinary "mission band meetings."

An entire chapter is given to "Increasing the Doll Family" (with a little expense, plus the author's ingenuity) to include a wide variety of the people who fled from the Tower of Babel.

"Let's Play House" has a most wonderful elaboration of African kraals, Alaskan igloos, Indian tepees, Burmese houses-on-stilts, immigrants' tenements, and the like, illustrated directions for the young architects and cabinet-makers being profusely intermingled with the text. "Dressing Up" furnishes material for many a day of instructive pastime for the child who plays alone, groups of children, "princesses" to be discovered at a dress-up party, impromptu theatricals, etc.

"The Mysterious Charm of Bundles" is next furnished a very close rival in the "Fatal-Fascination-of-a-Secret Society," which includes initiation into the S. A. T. Society, otherwise the "Society for the Adoption of a Twin," said twin proving to be a quaint little Chinese girl, a foreign-born newsboy, or a French orphan, the play element being coordinated with practical service as an outlet for new-found sympathy. In the course of this theme, a charming playlet called "The Doll Shop" is outlined.

As if all this were not enough to furnish ample pastime transmuted into missionary seedtime, the author goes on with fourteen suggestions for "Successful Rainy Days," "Sick-a-Bed Playtimes," "The Once-a-Week Story Night," a whole chapter of "Missionary Games, Guessing Contests and Charades," and a most timely closing chapter on "Sweet Sixteen—And Over," in which "Helen (an older sister) will prove much cleverer than you in making and painting little nothings into some-things. Incidentally it will be training her for future church activities and should lead naturally to her tell-



AN AFRICAN HUT, MADE OF OLD BOXES
(SEE PAGE 114 OF BOOK)

ing missionary stories in the Primary or Junior Departments or conducting a mission band on weekdays."

We venture to predict that "The School of Mother's Knee" is destined to mark the opening of a new era in missionary seed sowing. "Every doll, every game, every story will be an entering wedge to open the child-heart a little wider toward the Unseen-World-of-Other-Children-Somewhere. It will be your most glorious contribution to the World-of-Tomorrow if you can thin the endless ranks of nominal Christians." Churches with Parents' Classes which meet at the Sunday school hour to discuss matters pertaining to the rearing of children will find this elucidation of the subject of directed missionary playtimes most fascinating material. Families who go to the seashore, the mountains, or those who stay at home can provide no better summer pasturage for busy little minds than Miss Applegarth's plan for satisfying normal appetites with food from real life, seasoned in the Land of Make-Believe. (Order copies at the W. A. B. F. M. S. headquarters. Price, \$1.50.)

* * *

Look in the midsummer issue of "The Open Forum" for an announcement extraordinary which concerns every mission circle in the Northern Baptist Convention.

* * *

The New Study-books

Stay-at-homes and sojourners in vacation land, alike, are wise if they take advantage of the summer moratorium in social obligations, to glance through the books which are to form our chief subsistence in 1920-21 missionary programs. Bear in mind that these, with their excellent helps for program builders, may be used not only in study classes, but in popularized version, as a basis for the

monthly missionary meeting, and—very profitably—for the missionary prayer-meeting. (See plan in the May number of *The Open Forum*.) They are as follows:

HOME MISSIONS

Senior book, "The Church and the Community," by Ralph E. Diffendorfer.

Junior book, "Mr. Friend-o'-Man of the City of Is-To-Be," by Rev. J. T. Stocking, D. D.

A third book, "Serving the Neighborhood," by Ralph A. Felton, will soon be available.

FOREIGN MISSIONS

Senior book, "The Bible and Missions," by Helen Barrett Montgomery.

Junior book, "Lamp Lighters Across the Sea," by Margaret T. Applegarth.

The two junior books are not only for study in Junior Missionary Societies, but should also be used in every Sunday school of the land. Order at once from the Home and Foreign Mission headquarters, respectively, asking, without fail, for the accompanying helps.

DAINTY TID-BITS FOR THE PROGRAM "RELISH"

"The Common Sense of Sister A" (an excellent poem for reading at the woman's mission circle, the aid society, or the church prayer-meeting).

"A Modern Roundelay" (poem for World Wide Guild use).

"Ren San Prays" and "Tin San and Little Sister" (short stories).

"Since India Went Over the Top" (excellent reconstruction paper issued by the Student Volunteer Movement).

Order the foregoing from the W. A. B. F. M. S.

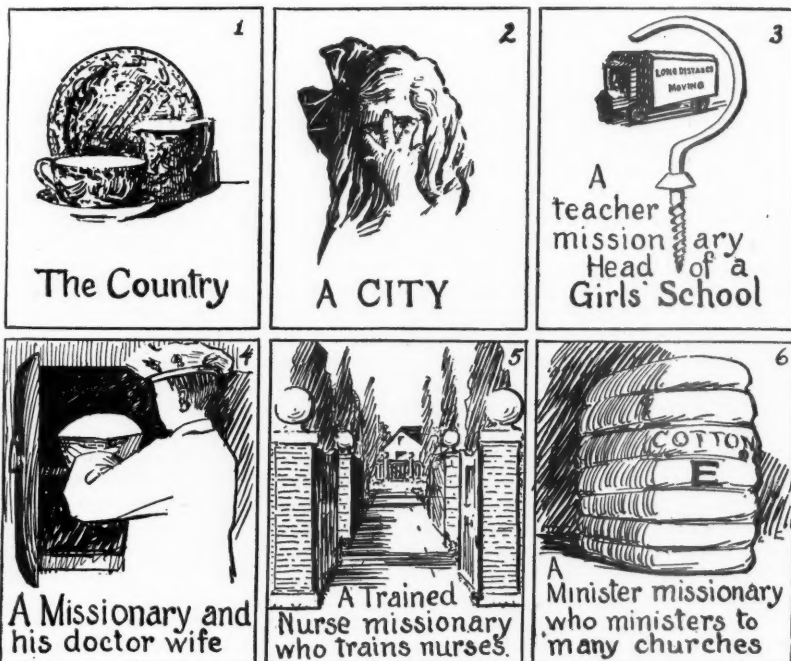
To Question-Box Readers

What is an Indian *waddah*? The caste of stone diggers. (This answer should have been given in March *MISSIONS*, but the article in which it occurred had to be taken out at the last moment to make room for an important announcement.)

A Fine Example

The Gospels are used as a text-book in the American Presbyterian Mission in West Africa, and a missionary says it is wonderful how much Scripture the little girls know. "One frequently sees them working with their hoes and mat-tocks, all the while repeating parts of the Sermon on the Mount or different Psalms."

MISSIONS' PUZZLE PAGE



NEW SERIES—NO. 1. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

The name of the artist who originates the puzzles will be withheld for the present. We shall let you guess the name as one of the puzzles by and by.

WHAT WE OFFER

For a correct set of answers, and the best article not exceeding 150 words in length on the subject, "What the New World Movement Means for Our Future," a first prize will be given, consisting of two missionary books. For correct answers and second best article, one missionary book. For correct answers and third best article, a year's subscription to *MISSIONS*, sent to any address. All answers and articles must be mailed not later than June 15.

SOMETHING TO GUESS

This department has been reestablished at the request of many subscribers, and especially of mothers who said their children were so much interested in this feature. We hope to add other features of interest to the page, beginning with September issue. With the Children's World Crusade and other features, the juniors will have full recognition in *MISSIONS*. To enlist them as readers now will mean much for the future of the churches.

Words Often Mis-spelled

Irresistible, not irresistable or irrisistible.

Humorous, not humerous.

Separate, not sepearte.

Expedient, not expediant.

Accommodate, not accomodate.

Philippines, not Phillipines.

Filipinos (the people), not Phillipinos.

Hofmann (the painter), not Hoffman.

Baptist, not Babtist. (You would be surprised to know how many Baptists get the *b* in. This is where we should "mind our *ps* and *qs*."—Ed.)

(Fasten the correct form in memory by learning to *see the word as a whole*.)

Lake Avenue Church of Hilton, N. Y.

We rejoice that as a church of 382 members, 50 of whom are non-residents, we went "over the top" last night in our share of the New World Movement Drive. Our apportionment was \$24,691.80, and we exceeded that amount by \$407.00. We give the *MISSIONS'* Club in our church a great deal of credit in our success in the campaign, for the information and inspiration our readers acquired certainly helped them to give generously. And of course we had an excellent working organization. Sincerely yours,

Mrs. G. E. Marter.

New Books for Supplementary Reading

The Department of Missionary Education announces two forthcoming books of importance, of general educational value, and of specific value in connection with the new Mission Study Courses on home and foreign missions. The first is a book entitled, "The Triumph of the Missionary Motive." It has seven chapters, and the subjects and authors are as follows:

"The Missionary Motive as Fundamental to the Christian Religion," Prof. F. L. Anderson.

"The Missionary Motive in the World War," Rev. John H. Mason.

"Some Contributions of Christian Missions in War Time," Rev. James H. Franklin.

"The Social Application of the Missionary Motive Abroad," Rev. Joseph C. Robbins.

"The Social Application of the Missionary Motive at Home," Prof. Justin O. Nixon.

"Ought the United States to Be a Missionary Nation?" Prof. Ernest D. Burton.

"The Missionary Motive and Its Appeal to the Youth of Our Day," Dr. P. H. J. Lerrigo.

This book is specially recommended for supplementary reading, and is written with the purpose of showing the new importance of the missionary enterprise with the background which the World War has supplied. It should be read in connection with the study-book, "The Bible and Missions," by Helen B. Montgomery.

The second book is one of equal value and importance, entitled "Old Trails and New," by Coe Hayne. This book is being prepared under the direction of the Department of Missionary Education with the cooperation of the American Baptist Home Mission Society. The materials have been assembled by Mr. Hayne after personal visits to many home mission fields, and it contains a fascinating array of true stories of exclusively Baptist Home Mission and community service. This book is recommended in connection with the general home study-book, "The Church and the Community."

Every effort is being made to secure the completion of these books at the time of the convention. Prices will be announced later. Address Department of Missionary Education, 276 Fifth Ave., New York City.

The Joys of Missionary Service

Do missionaries love their work? Do its blessings compensate them for any hardships? Listen to these words from Rev. L. W. Cronkhite, of Bassein, Burma, who has completed thirty-eight years of service in the foreign field.

"I have been thinking lately that if I could be a young man again I would joyously undertake another forty

years of service, preferably in my own Bassein field. I have never tired of the work, although often of course I have tired in it as you do in good service at home."

This same happiness is expressed in different words by a young missionary, in China only four years. He says: "For almost two years we have been in charge of a field. They have been the best two years of life so far. Certainly there is no work like missionary work for real joy and satisfaction. I say this despite the many inevitable discouragements and difficulties."

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Northern Baptist Convention

The thirteenth annual meeting of the Northern Baptist Convention will be held in Buffalo, New York, June 23-29, 1920. "Any Baptist church in the United States may appoint one delegate, and one additional delegate for every one hundred members. Accredited officers and members of Boards of Managers of cooperating organizations shall be delegates *ex officio*. Officers and members of committees of the convention during their terms of service shall be delegates *ex officio*."

All delegates will be required to present written credentials, and to pay a registration fee of \$1.50, which includes the cost of a copy of the *Annual of the Convention*.

The following form is suggested for written credentials: "This certifies thathas been appointed by theBaptist Church a delegate to the Northern Baptist Convention meeting in Buffalo, New York, June 23-29, 1920."

This certificate should be signed by the clerk or the pastor of the church making the appointment.

Upon arrival in Buffalo, delegates will fill enrolment cards which will be provided and will present them together with written credentials to the local Registration Committee, and will then receive badges entitling them to admission to the floor of the convention.

W. C. BITTING, *Corr. Sec'y.*

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Mrs. J. MILNOR WILBUR, Dean

DID YOUR CHURCH MEET ITS ALLOTMENT IN THE ONE HUNDRED MILLION DOLLAR CAMPAIGN OF THE

New World Movement of Northern Baptists?

If not, there is yet an Opportunity. We must raise the full amount, or great missionary interests will suffer. If you have not done all you can, with heartiness and joy, DO IT NOW!

Jews and Christians Agree on Definition of "Americanization"

No gathering of the recent past has been more emblematic of the new spirit of liberality and the frank interchange of opinion between those who differ widely than the recent conference between a representative group of Jewish rabbis and a committee from the Federal Council of the Churches of Christ in America and the Home Missions Council, which met in the conference-room of the Federal Council in New York City.

Rev. John A. Marquis, of the Home Missions Board of the Presbyterian Church, was chosen chairman of the meeting. On behalf of his associates of the Central Conference of American Rabbis, Rabbi Leo M. Franklin, of Detroit, Michigan, stated their feeling that Christian bodies should not formally launch campaigns of missionary effort seeking to convert the Jews of this country. He felt that cooperation for the moral and religious welfare of the American people rather than proselyting from one another should be the dominant motive of both Jew and Christian. It was stated by other representatives of the association of rabbis that the word "Americanization" is sometimes used by Christians when "Christianization" is really meant.

On behalf of the Christian interests represented it was frankly admitted that any misleading use of the term "Americanization" when "Christianization" is meant should not be condoned. Every religion, it was stated, should have the right to express itself, restricted only by considerations of courtesy and fair play. Christianity is a religion of propagation. Without active propaganda, it ceases to be itself. Religions must endure the test of comparison.

After full discussion, the following statement was agreed upon:

1. That we appreciate this opportunity for the free exchange of thought and conviction between representatives of the Federal Council of the Churches of Christ in America, the Home Missions Council, and the Central Conference of American Rabbis.

2. That we disclaim, and deplore, the use of the term "Americanization" in any case where it is made to mean, or to imply, that there is no distinction between the words "Americanization" and "Christianization," or carries the implication that Jews, or people of other religions and other races, are not good Americans. No church should use the

term "Americanization" as a cloak for proselyting to its distinctive religious views.

3. That we desire to cooperate with each other, as brethren, in all efforts for Americanization and for promoting righteousness in the American people.

4. That we express the desire for further conferences and continued fellowship.

The statement has been approved by the Administrative Committee of the Federal Council and by the Executive Committee of the Central Conference of American Rabbis.

The Reflection of a Christian Life

That the Christian lives of the missionaries often preach a mightier sermon than any words is again proved by a little story told by Rev. A. H. Henderson, of Taunggyi, Burma.

"One of the wives of a native prince who has been living in Taunggyi has been quite ill and a Christian Shan girl, a very efficient trained nurse, has been taking care of her. It has been trying work, for it is a long tedious case with frequent relapses, and she has been there nearly two months, practically without pay. By watching her opportunity though, she has been able to speak about Christ and hold up the pure holy life that is our pattern. One day this native prince said, 'I greatly wonder.' Naturally they asked what about and he explained, 'Before I came here another of the Sawbwas told me to be very careful to keep away from the Jesus people, but I find that in time of trouble they are the only people who are willing to help you, and not only that, they are the only people who know how to do anything. We do not know how to do things. Now why should anyone be afraid to have them around or want to keep out of their way? I greatly wonder that anyone should feel like that.' So is the name of Jesus glorified by the lives of his disciples."

A NEW MISSIONARY STORY COMING IN DECEMBER. MARGARET T. APLEGARTH WILL WRITE IT

JULY MISSIONS

will have a story of "ONE AGAINST THREE" that will be worth more than a year's subscription. It will also contain the main features of the Annual Reports of the Missionary Societies. Churches should send for copies of this issue in advance, and place a sample copy in every family.

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"Spiritualism," 15 cents. "Russellism," 15 cents.
"Mormonism," 15 cents. "Adventism," 15 cents.

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Dr. Biederwolf's new book of sermons, "The Man God Tried to Kill," 75 cents.

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MISSIONS

FOR JULY, 1920, WILL BE THE
CONVENTION REPORT ISSUE

To get the Report, the issue will be delayed until about July 10; that is, it should reach the subscribers about that date. It will arrive, and be worth waiting for.

THERE IS NO AUGUST ISSUE

Latest Publications from the Press of the

AMERICAN BAPTIST PUBLICATION SOCIETY

The Newton Chapel

By the Faculty of the Newton Theological Institution

Part I of this volume consists of some thirty selected talks on practical topics given to seminary students in the chapel of the Newton Institution. Part II is a series of more formal addresses, dealing with the church and the ministry in this period of reconstruction following the World War, delivered at the New England Conference of Baptist Leaders held at the Institution in the summer of 1919. **\$1.50** net, postpaid.

The Garo Jungle Book

By WILLIAM CAREY

A notable missionary monograph, replete with information, ably written, combining the lure of a story with the reward of worth-while facts. The book throbs with human interest, in the description of the wild hill people, their mountain habitat, the contacts of some of their own men with civilization and Christianity, the strength and weakness of these first native apostles, and the development of the mission under American leadership. No missionary library will be complete without this fine volume. Profusely illustrated. **\$2.00** net, postpaid.

Christian Unity

By JOHN B. GOUGH PIDGE, D. D.

The doctrinal sermon preached at the annual meeting of the Philadelphia Baptist Association, October 9, 1919. Doctor Pidge discusses the possible kinds of unity—unity of thought, organic unity, unity of spirit and purpose, external union—and finds that the unity of Protestantism tends less toward organization than toward spiritual oneness. He shows that denominationalism serves to develop salutary results too valuable to be lost. Paper, **10 cents** net, postpaid.

An Outline of New Testament Theology

By DAVID FOSTER ESTES, D. D.

This volume is adapted to a wide circle of readers and students of the New Testament. The author's plan is to present the theological teaching of the New Testament as a whole, rather than to formulate the teachings peculiar to each book. The book will commend itself by its fidelity to Scripture and its limpid clearness of statement. **\$1.25** net, postpaid.

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Jesus and Our Friendships

By Rev. D. M. WEST

The author speaks of friendship, not as something he has studied from the outside, but as something known intimately from within. The book represents the widened outreach of a friendly mind bent on practical helpfulness, and is full of suggestions for all who value insurance against misanthropy. **\$1.00** net, postpaid.

Letters

From the Far East

By ALICE PICKFORD BROCKWAY

The story of a visit to mission fields in China and Japan, with many notes on the traveler's experiences by the way. The interest of the text is heightened by numerous reproductions of photographs; Mrs. Brockway's camera has ably supplemented the record given by her pen. Profusely illustrated. **\$1.00** net, postpaid.

The Essentials of Christianity

By CRAIG S. THOMS, Ph. D.

"To discard what is outgrown is only half of the modern man's task; the other half is to take on and live in the new, and to be made of worth and service in the new. Let the modern man, if he feels the need, choose his own terms and make his own theology, but let him not be an idler in living the inspirational life and in helping those about him to a grip on God." Such is the spirit of Professor Thoms' restatement of the perpetual truths which make Christianity the working and workable religion. **\$1.25** net, postpaid.

The Message of the Lord's Prayer

By FANNIE CASSEDAY DUNCAN

President E. Y. Mullins finds this brief but comprehensive treatment of "the mother of Christian prayers" remarkable for "freshness, simplicity, and clearness of style, and spiritual fervor and insight." The exposition moves in a devout and elevating atmosphere, "with enough color to brighten and attract." **75 cents** net, postpaid.

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The author has sought to present in up-to-date structure the entire argument for immortality, drawing from all possible sources, not only using the familiar contributions to assurance furnished by philosophy, poetry, and the Scriptures, but finding exceedingly important material of more modern origin in the fields of science, especially in biology, physics, physiology, and psychology. The spiritistic phenomena, brought into renewed prominence as a psychological by-product of the great war, came under review. Bishop Samuel Fallows says of the book, "The production seems to me to be really a whole library of condensed information respecting the important subject discussed." **\$1.50** net, postpaid.

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